THE Flaming Bush.

OR,

AN EMBLEME OF THE TRVE CHVRCH.

Written by THOMAS WESTERNE, Minister of Gods Word at *Alderleigh* in CHESHIRE.

——*Spiræa Rubus asper Amomum.*

LONDON:
Printed by *Nicholas Okes.* 1624.

43.
8. 8.
357

TO THE RIGHT NOBLE Gentleman, Mr. THOMAS STANLEY of *Alderleigh* Esquire, all health and happineſſe.

Right Worſhipfull:

GOod Wine needes no Buſh, a good face no band: but groſe Wine a Buſh to vent it: a courſe face a band to grace it. Were my lines polite they neede leſſe Patronage, but ſuch they are that they want tutelage. The old Romans had their tutelar-gods,

but they by them rob'd God of his honour: be you to be a tutelar god,* (you may be hereafter a titular god) ſo God ſhall haue prayſe by this my labour. When *Adam* beheld his owne nakedneſſe, he ran to a Buſh to hide his follies: Now the World muſt view my many weakneſſes, I come to you to ſhelter my fraylties. But *Adam*, and I differ in this: He like a Wood-cocke thruſt his bill in a Buſh, to be kept cloſe from the eyes of Eternity: I would be ſhrowded vnder your bowes to be kept dry from the ſtormes of Calumny. *Adam* might thinke that God would follow him: the Diuell I thinke (for detractors are *Diuels*) will follow me: if he do, your generous name on the front of this Pamphlet ſhall be a generall exorciſme to coniure this ſpirit, adiuring

* Pſ. *I haue ſayd you are Gods.*

iuring him to more then Pythagorian ſilence. But ſilence: why ſhould I looke for any ſuch indulgence, as that theſe nifles and trifles ſhould purchaſe your Countenance? Beleeue it Sir, the fault is yours, becauſe you haue beene benevolent, therfore am I growne impudent: remooue that cauſe, the effect ceaſeth, if you reſtrayne your curteſie, I ſhall refrayne mine inſolency; but your worſhip (as yet) hath not done the one, therefore am I preſumptuous in not doing the other.

This flaming Buſh I do diuote to you,
Wherein the Churches portraiture to view,
I haue diſplayd, adorn'd with roote, and bole
The Barke, the branches, leaues too of the ſoule,
With ſoueraigne fruits. A ſecond taſk remaines
Which God aſſiſting doth require my paines:
Namely to ſhew how this our Buſh with fire
Doth flame, as alwayes ſubiect to the ire
Of Diuell, Pharoh, Turke, and mitred Pope
Which would with faggot quite burne vp her (hope.

And then a third, wherein ſhall be diſcride
How this our Buſh that in the fire is tride,
Doth finde her Planter ſo benigne and kinde,
That ſhe conſum'd is not, but more refinde.

This the Platforme of this my building, it is no great *edifice*, onely three bayes: whereof the firſt you haue here in *facto*, already reade; the other are in *fieri*, perhaps in ſquaring if the workman be not diſcouraged: Howeuer this is vented, the goodwill of him that dwelt in the Buſh, dwell with you: he that was figured by the Ram in the Buſh, protect you, while I that haue laboured and beaten the Buſh will ſerue you

moſt obſequiouſly,

obſeruantly:

Tho. Weſterne.

To the Reader.

BEcauſe the Prouerb ſayth, One Bird in the hand, is better then two in the Buſh; *I haue preſented thee here both a Bird and a Buſh, and hauing two Birds in a Buſh, to catch for thee hereafter, one Bird in the hand I offer thee here: thou wilt ſay an Ouſel; be it ſo: yet if her feathers be blacke, her fleſh is reſtoratiue: Onely her warbling tunes expect thy cenſure, if they pleaſe, ſhee is pleas'd, for to this end ſhee ſings that thou might dance: If otherwiſe, had ſhee a tongue to ſpeake, ſhee would*

craue

craue pardon: I that should teach her, am no good whistler; therefore as the labour mine, so the fault mine: let gentlenesse bee thine, as I will be thine, I hope well, (for I meane well) that thou wilt accept well, what it not done well. Farewell.

T. W.

THE

THE Flaming Bush.

Exod. 3. Ver. 2.

And the Angell of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

MOngst all the Volumes of the booke of God there is none repleate with matter of more admiration, exhortation, imitation of wonders,

ders, precepts, vertues, then the *Pentateuch*, or, 5. bookes of *Moſes*. As
Pſal. *David*, my ſong ſhall be of mercy, and iudgement: heere mercy and iudgement are met together, truth and righteouſneſſe haue kiſſed each other. Iudgement, *Adam* ſinnes, *Adam* ſweates: *Eue* ſins, *Eue* ſmarts: *Serpent* ſinnes, *Serpent* creepes: *Cain* ſins, *Cain* runnes: *Noah* ſinnes, *Noah* ſhames: the world ſinnes, the world ſwimmes: *Sodom* ſinnes, *Sodom* burnes: *Pharaoh* ſinnes, *Pharaoh* drownes: *Chorah* ſinnes, *Chorah* ſinkes: *Semper certa venit vindicta, ſi ſint dilecta noſtra delicta.* Mercy: The great Monarch of this great All, daigning to become all in all: a Taylour to *Adam*, a Saylour to *Noah*: a Pilot to *Heber*, a Carauan to *Abraham*, a conuoy to *Iſacke*, a ladder to *Iacob*, a chariot to *Ioſeph*, a mid-wife to *Moſes*, a leader
Pſal. to *Iſrael*: (oh thou that leadeſt *Iſrael* as a ſheepe) ſhe was the ſheepe,
Pſal. hee the ſheepheard that Iſrael might ſing with the ſinger of Iſrael.

My

My Sheepheard is the liuing Lord.
Nothing therefore I need:
In pastures fayre with waters calme,
He sets me for to feede.

Led them from Canaan where bread was wanting: Fed them in Egypt where food was abounding: bred them in *Goshen* to numbers exceeding: till another King arose that knew not *Ioseph*: that knew not the indulgence they had by *Ioseph*, but knew to increase the afflictions of *Ioseph*: it is rare to finde posterity heire of his fathers charity. *Dolor & voluptas inuicem cedunt; breuior voluptas*: their *Halcyon* dayes are now at an end: mirth had presented the former Scene, now sorrow comes in to act her part. Ielous was *Pharaoh* of their multiplying powers, therefore makes policy his pyoner to vndermine their strength. Come let vs worke wisely; as if Machiauilisme should be christened by the name of wisedome. Taske-masters are ap-

Seneca.

Exod.1.10

Exod.1.11.

pointed ouer Israel.

They should not bee Israel in this their perigration, did they not wrestle with God in many an affliction. *Pharaoh* supposed, that continuall working would coole their desire, and power of begetting; as if, *Sine Cerere, & Baccho frigat venus*: * but Gods vine is euer more fruitfull with bleeding palme, and Cammomill more fertile with treading. Then *Shiprah*, and *Puah* must be bloody *Lucinas*, to murther their males as soone as they are borne: but though *Misraim* be fleshte in *Cain*-like cruelty, their feminine hearts are suppled with mercy.

Now the people must drowne whom the midwiues had spared, like bloody executors of their masters will; while the streames of *Nilus* are the infants Sepulchers. *Nilus* was made white with bodies, bare bodyes of Innocents drowned: *Nilus* was made to swell with teares, salt teares of mothers that mourned: *Nilus* was filled full of cryes of

* *Dum moritur viuit. Naz' ligabantur includebantur cedebantur torquebantur & multiplicantur. Aug. de ciu. dei. l. 22.*

Exod. 1. 15.

Exod. 1. 22.

of Fathers that lamented: Fathers, mothers, brothers, kinsfolks, sorrowing for their babes, and would not be comforted, and would not be comforted becauſe they were not. In this perſecution *Moſes* was born; Exod. 2. 2. the mother reioyces when a man-child is borne, but quickly this ioy was Eclipſed with mone: hee cannot abide in Egypt with ſafety, nor reſide in *Iochebeds* arms with ſecurity, but muſt bee expoſed to *Neptunes* mercy: where euery guſt is like to ouerwhelme him, and euery billow like to ſwallow him. A cradle of bulruſhes is the babisboat, a bark of Exod. 2. 3. reedes the little ones ſhip, but God was the Pilot, Chriſt the maſt, faith the anchor, loue the ſayles, hope the tackling, confidence the decke, therfore hee could not but arriue at a happy port. *Pharaohs* daughter came Exod 2. 5. foorth to waſh her in the coole *Ther mulis.* ſtreames of *Nilus* to bath her, heard a cry, ſaw no creature, at laſt ſhe beheld the precious casket, where beauty pleaded, and begd reliefe,

whilſt his mourneful Oratory pierc't her heart. Her heart was ſtruck with gentle compaſsion, yet her toung could ſay t'is an Hebrews child: yet this Hebrewes childe muſt bee her ſonne: he the ſonne, ſhee the mother: onely there wanted a milkie nurſe, and who ſo fit a nurſe to ſuckle him, as ſhe that felt ſuch throwes to beare him? (when we doe ſeeme moſt deiected, the prouidence of God is moſt declared.) No doubt, but oft the Lady did viſite him, as much reioycing when ſhee beheld him, nor Orphan-like did ſhee nouriſh him, but what court, or ſchoole could put into him, was duely adminiſtred. But who can waſh the Ethiops skin? or who can hide the Leopards ſpots? or make him forget hee was an Hebrew? though nurture often alienate nature, as *Lycurgus* intimates in his Lacedemonian whelpes, here *partus ſequitur ventrem*, inſomuch as all the honours in Egypt could not weane *Moſes* from calling his nurſe mother:

ther: or winne him from willingly
suffering with Israel. A good soule
cannot but grieue with others, and
haue a feeling Sympathie with its
fellow members. He walkes forth
and beholds their miseries, and as
he well can; reuenges their iniuries.
An Hebrew, and a Gypsye are at
contention, hee rescues the Hebrew,
slayes the Egyptian. An Hebrew, Exod. 2. 12,
and an Hebrew striue together, (do- 13.
mesticall broyles are fullest of dan-
gers!) his courteous Rhetoricke can
nothing win, behold an Egyptian in
an Hebrewes skinne: a full vessell
must needs vent, a great heart must
needs speake, a turbulent stomacke
cannot stay: wilt thou kill me as thou
didst the Egyptian the other day?
oh with what impatient passion
doth a galled heart receiue admoni- 14.
tion? Then did *Moses* flye into *Mi-* 15.
dian: *Celum mutat, non mutat ani-*
mum, change of soyle doth not
change the soule, but a man that is
good, in euery place will bee doing
good: *Quis enim celauerit ignem*? If

he cannot yet free the Israelites from
Exod.2.17. *Pharaoh*, he will ayde the wronged daughters of *Iethro*: they attend their sheepe and come to water them, the ruder shepheards keepe the water from them: a currish mind and churlish disposition, hath no respect of sex or condition. *Moses* perceiues them the weaker vessells, therefore thrusts himselfe betwixt them and dangers, and by his vndaunted valour, and magnanimity, assures, and secures them from the Shepheards inhumanity. Their olde Father is quickly told it, and with hospitall welcome entertaines him for it: and
Exod.2.21. being a great and wealthy peere admits him his seruant, adopts, makes him his sonne in law, and sends him abroad to follow his sheepe. Now he that in Egypt followed his book, in *Midian* betakes himselfe to his hooke. *Moses* his hooke, as *Peters* net, *Pauls* tent, and *Iosephs* rule may minister to vs this short instruction, that neither greatnesse nor
Note. goodnesse neede to bee ashamed of

an

an honeſt vocation. Forty yeares in Egypt a Courtier, and forty yeares in Midian a Shepheard; a ſolitary life, yet he likes it, a melancholy calling, yet he continues it. He was not ignorant of Court-cares, that *Aulæ culmen ſublime lubricum*, hee that climbes the higheſt, falles the ſooneſt, therefore a priuate, and retyred life in a higher degree doth more content him. Hee that hath true worth in himſelfe, and outward, or inward familiarity with God, findes more pleaſure in a Midian wildernes, then others delight in Princely Pallaces. Note.

While innocent *Moſes* followes, and tends his innocent lambs, God doth graciouſly appeare to him viſibly; idle perſons are not graced with viſions: Idleneſſe is a cuſhion whereon Satan ſits, where hee appeares, or rather ſuggeſts manifolde temptations. Note.

God had beene euer preſent with *Moſes*, yet he had neuer ſeene him till now. When *Adam* did ill, hee would haue hid him in a Buſh: when *Moſes* did well, God Gen 3.8.

is

is seene in a Bush. A great wonder, in a small matter: that a tender bush should burne with fire, was nothing marueilous, but that the fire should not burne the bush, was truely miraculous.

A true Embleme of the true Church, and of euery true member of the Church.

1 'Tis like a Bush.
2 A burning bush.
3 Yet it is no combustible bush.

The Church of God is resembled to a Bush.

1. In stature. quantity.
2. In nature. quality.

1 Stature *In other eyes.*

The Bush is low: the Church is so { in others eyes. / in it owne eyes.

Wordling.

The worldling brandes it with markes of baseneſſe: the Papist scornes it becauſe of the ſmallneſſe. In the worldlings eye, the Church is a bush: the bush is low; low, and contemptible: the Church is base,

base

baſe and deſpicable. *Tune credis Chriſto? credis crucifixo?* Was the common quære in *Auguſtines* time. What *tu*? *Mecænas atauis edite regibus?* Thou haſt beene of great report? thou who haſt borne a goodly port? wilt thou be ſtigmatized with the name of Chriſt? the ſhame of Chriſt? a new and wicked ſuperſtition. A Carpenters ſonne, a carpenter himſelfe, and *vir dolorum*, a man of ſorrowes; that had not ſo much as a houſe to be borne in, but borrowed a ſtable: not a bed to be layd in but borrowed a manger: nor a pot to drink in, but borrowed a pitcher: nor an horſe to ride on, but borrowed an Aſſe: nor a roome to eate in, but borrowed a parlour: nor a graue to be buryed in, but borrowed a Sepulcher: thy Gods debaſement, will be thy diſparagement: being an offence to the Iewes, madneſſe to the Græcians, dotage vnto worldlings: a ſeditious vermine (ſaide the Duke of *Guiſe*) but (ſeditious Duke) good words we pray: *Aliud eſt ridere, aliud*

Sueton. in vita Nero.
Iſa. 35. 3.

Serres tag. 652.
Aug. Coſ. lib. 11.

lud eſt videre, the naturall man ſees not the things of God, and no maruell, for he ſees naturally when the things of God muſt bee diſcerned ſpiritually. Therefore with *Hilary* we may ſay with hilaritie: *Oh ſtulta mundi ſapientia, Chriſti opprobrium, non ſentiens eſſe Dei virtutem, & mundi ſtultitiam, non intelligens eſſe dei ſapientiam*: oh vnwiſe wiſedome of the worldly wiſe, not vndetſtanding the opprobrie of the ſon to be the glory of the Father: nor that which is eſteemd folly with men to be the inuincible prudence of God. Then let *rides* be changed to *vides*, then let *vides* be chang'd to *fides*, and faith will refell this preiudicate opinion, faith will repell this ſupercilious traduction, for faith will tell though *Foras nigra*, yet *intus formoſa*: though foule without, yet faire within, a faire ſoule, though a foule skinne: the Kings daughter is all glorious within, behold thou art faire my loue, behold thou art faire, *Formoſi pecoris cuſtos, formoſior ipſe.*

Hil. de Trin. 5.

Pſal. 45.

Cant. 4. 1.

Chriſt

Christ is the Shepheard, and the Church his Flocke, Most faire the Shepheard is, and faire the Flocke.

In the Papists eies, the sound Church is a bush, the bush is smal, and of no repute: our Church is vile, and of no esteeme. Theirs is a Ceder, ours a shrub: theirs a vine, and a pine, ours doth pine, and they repine. They haue antiquity, pleade visibilitie, vniuersalitie: wee are a company of few, obscure, contemptible people, lurking from time to time in shades and corners, knowne to few or none. Theirs hath had, and yet hath a farre greater sway in the world then any other euer had, or hath, how truely spoken let *Brerewood* iudge: the Christian part of the world (all professions and sects of that name put together) is as fiue: the Mahumetanes as sixe: the Idolaters as nineteene, beside that Heathenish tract of *Terra incognita*, so farre is that from truth,

2 Papist.

Farther part. 2. part of 3. conuey. Dr. *Hill.* reas. 3. *Brerewood* inquiry, cap. 14.

truth which this our Iſlands naturall ſonne, bragd in behalfe of his Romiſh ſpirituall mother.

But let them bragge: we know who bragges of the greateſt number: Antichriſt. I confeſſe indeede the number of the faithfull, is leſſe far then the number of the faithleſſe: there is more chaffe then corne in the Lords barne: more tares then wheat in the Lords field: for one *Noah* and his family (being but eight) the whole world drownd for their wickedneſſe: for one *Lot* and his houſhold being but foure, all the cities of the plaine burnd for their vngodlineſſe: for one thankefull Samaritan, nine vngratefull leapers: for one *Elias* 450. Pſeudoprophets: but one of a city, and two of a tribe: a few names in *Sardis*. Chriſts ſheepe are not many (*Pauci, pauperes, puſilli,*) for quantity; but more then all the reſt for quality: hee eſteemes more one of his myſticall members, then all the worlds vnhallowed members: yet is it not Gods family ſo

Reu. 19.

Ier. 3. 14.
Reu. 3. 4.

ſmall

ſmall as to be meaſured by humane Geography: for it is not tyed to the ſeede of *Iacob*, as the Iewes would haue it, nor to the ſoyle of Affricke as the Donatiſts would haue it, nor to the Sea of Rome, as Popelings would haue it: but God hath choſen for the children of *Abraham* all that haue the faith of *Abraham*, and for the tribes of *Iacob* all that worſhip the God of *Iacob* in ſpirit and truth. Then doe not preoccupate the Lords ſeat, take not vpon thee to iudg thy brethren, neither doe thou deſpaire of thy ſelfe, but leaue iudgement to God, and looke for mercy of the Lord: his foundation is ſure, and hath this ſeale, *Dominus nouit qui ſunt ſui*, the Lord knoweth who are his: and we know that we are his, our Church is his. Though they boaſt of their numbers, deſpiſing our handfulls: ſaying, all the world is theirs, ſcarce any corner ours, and who can chooſe but ſuſpect a few? we dare, and can ſhare equally with them, with our reformed Churches

Ioh. 4. 23.

2 Tim. 2. 13

D. Hall.

Churches oppoſed to them, and if we could not, this rule of theirs will but teach vs to aduance Tutciſme aboue Chriſtianity, and Paganiſme aboue Mahumetry, the Word aboue the Church, and Hell aboue Heauen: if any proofe can be drawne from altitude, you know all, the Ceder is vnfruitfulleſt: if any proofe can bee drawne from multitude, hee that knowes all ſayes, the beſt are feweſt. Thus our Church is a buſh, low in others eyes, ſo is it a buſh, low in it owne eyes.

2 in it own eyes.

I am duſt and aſhes; I am a worme and no man: *vermis ſum, non vir*, I am of no eſtimation, reputation: I am a man of polluted lips: I am not worthie of the leaſt of thy mercies; I am not worthy vnder whoſe roofe thou ſhouldſt enter; I am not worthy to vnty the latchet of his ſhooe; I am not worthy to be called thy ſonne; I am not worthy the name of an Apoſtle: humble, lowly, buſhy-confeſſions, fitting themſelues to a courſe braine, farre from that humerous, tu-

merous,

merous, Thrasonicall, Pharisaicall, Pyrgopolynicetical Braggadochio. that shows not *vulnera*, but *munera*, not his wounds, but his worth; not his misery, but his brauery. I thanke God, I am not like other men, while the silly bush, the poore Publican stands a farre off, as not daring to approach the Mount of Gods glory, casts downe his eyes, as acknowledging himselfe guilty, knocks vpon his brest, the closet of his impiety, and with a looke dejected, soule perplexed, voyce submitted, cryes out *Domine miserere mei*, Lord be mercifull to me, to me, I say not thy sonne, I haue so offended thee; to me, I say not thy seruant, I haue so displeased thee; to me, I say not thy friend, I haue so abused thee; to me, I say not thy creature, I haue so rebelled against thee, but *Domine miserere mei peccatoris!* Oh Lord be mercifull to me a sinner: so good a follower of the Son of God, is the child of God: Learne of me to be meeke, & humble, *Cum humilitatis doctore non erit superbia*

Aug. hmo. 30 de verb. dom. secun. Luk.

Luk. 18.11

13

Mat. 11. *Aug. de te.*

perbia tua: Pride and peace cannot dwell together, but learne of me to be meeke and humble, and you shall finde rest to your Soules. Humility is the mother of tranquility: *& quanto quis humilior, tanto Christo similior:* The more humble thou art, the more like thy Maister thou art: but Pride like Colloquintida will imbiter a whole pot-full of pottage.

Mat.11.18

Si tibi sit copia aut sapientia formaque detur,
Sola superbia, destruet omnia, & comitetur.

Though beauty, wealth, and wisdome, all thou hast,
Pride will them all demollish quite at last.

Oh be not ignorant of what thou art, *Dumus, Rubus,* a Bush, a Shrub, *nequam, nequicquam,* nought, nor ought: Thy Body is σῶμα, as much to say, as σῆμα, thy Soules Sepulcher. Thy Soule is *anima,* as much to say as ανεμος, a winde that passeth speedily, and that passeth the winde in vanity:

vanity: Thou wast *Corpus*, a Body, but *Cor* is gone, thy heart lost, onely *pus* remaines putrifaction, so vaine a thing is man: Then *esto quod es*, bee what thou art: Thou art low, bee lowly: As holinesse, so lowlinesse becomes the Saints. Psal.

2. Nature.

Thus for stature, now for nature: Our Church is a Bush. Naturally and for the most part to a Bush belongs these parts, *Radix, Ramus. Cortex, folia, fructus.* A Bush hath naturally a Roote: secondly a Body: thirdly Barke: fourthly Branches: fiftly Leaues: sixtly and fruit, so hath the Church, onely heer's the difference, they haue their branches vpwards, wee our branches (legges and armes) downwards: wee inclosed in a skinne, they in a barke; they haue their mouth in the earth, wee ours towards Heauen, &c. Christ is the Roote, the Root of *Iesse*, the Root of *Dauid*, called a Root in his Conception: a Root in his Passion: a Root in his Ascention: a Root in the generall Iudgments discussion. Now *Scaliger de Subtil. exa. 140. P. 2.*

Roote. Rom. 15. 12 Esa. 11. 1. Reu. 5. 5. Esa. 53. 2. Esa. 11. 10.

Mat. 7.

is the Axe layd to the roote of the tree: thou bear'ſt not the root but the roote thee: As the roote is to the Buſh, ſo is Chriſt to the Church.

1. *Fundamentum.*

Being a prop & ſtay to vphold it.

2. *Alimentum.*

Bringing of ſap & iuyce to nouriſh it.

1 Founda.

No other foundation can any man lay than Ieſus Chriſt, which is already layd: angular ſtone, immoueable rock, elect, & precious: There is none other named in heauen or earth, by whom to bee ſaued: though ſome think that Philoſophers may be ſaued without him. But other rootes hath *Rome*; thus they ſay: thus they pray, *Papa Domine mei miſerere*; O Lord Pope in thee is my hope, haue mercy vpon mee: and *qui tollis peccata mundi miſerere noſtri*; as the *Sicilians* to Pope *Martin the* 4: thou that takeſt away the ſins of the world haue mercy vpon vs. To the Virgin:

Rome.

Serres Inuentory.

Oh fœlix Puerpera,
Noſtra pians ſcelera;

Iure

Iure matris impera
Redemptori:
Oh happy mother of that sonne
That hath all our sinnes fordonne;
By a mothers right wee pray thee,
Bid our Redeemer to obey thee.

Dr. Hall.

Further:

Tu per Thomæ sanguinem, quem pro Christo fudit;
Fac vt ego ascenderem vbi Christus sedet:
By the blood of St. Thomas which was shed on the ground;
Let me ascend thither where Thomas sits crowned.

Guili. Nenbrigens. l. 2. cap. 16

And,

Aqua benedicta,
Dele delicta:
By this water blest,
Bee thy sinnes releast; bee it life & health vnto thee.

Remission cold
Nere knowne of old.
The Guilt of sin put from thee: & infinite other: Rotten rootes, Egyptian

tian reedes, waterleſſe welles: of noe life, force, ſtrength. *Sunt infirma quædam refugia, ad quæ cum quis fugerit magis infirmatur, quam confirmatur*: they that truſt to them are not oncly deceaud in them, but weakned by them. But Chriſt is the roote of our ſaluation.

Aug. in Pſ. 45.

Boyſ.

Pendimus age { *Credimus in te:*
Tendimus ad te { *non niſi per te optime domine.*

Wee depend on thee,
Wee belong to thee,
Wee beleeue in thee:
Lets bee ſaud by thee,
oh ſweete Ieſu.

Carnal.

Other Rootes hath the Carnall men, & women; taking, making; ſtaues, and ſtaies; broken ſtaues, rotten ſtayes: meere Quagmires to themſelues. As the Courtier that

1. Courtier

builds his houſes on the fauour of Princes, whoſe breath is, (and ſhalbe ſhortly) in their noſthrils: Truſt them not, *non eſt Salus in eis*; their is no health in them, no help in them: the Salue of their tongue like the Saliua

liua thereof hath some venome in it. *Dixi Dii*, I haue sayd you are Gods; but you shall all die, & die like men: for what are they, but as thou thy thy selfe? νους καὶ κους soule and soyle, the one nothing but a puffe of wind; the other nothing but a pile of dust: both shall passe away, euen as the wind scatters the dust. And who would trust dust? it wil slip out of thy hand and deceaue thee; & more than so flie in thine eies and blind thee: *viri magni sunt montes naufragosi, quo Nauem quisque cum impulerit soluitur*: mightie men are mightie rocks, thy ship splits if thou launch towards them. The *Lawyer*: the root of whose tree is a mercenary Fee. Woe bee vnto you Scribes and Lawyers Tenures, Offices, Sutes, and Pleaes, Wars & Iarres; procure your ease: and how could you feed so fat without them? But, *Nouerint vniuersi per presentes*: bee it known vnto all men by these presents, that such siluer-Causidicists money-Spermologists, shall once plead hard at the barr of Gods iudg-

Psa. 146.
Psa. 82. 6

Greg. Naz.
Esa. 2. 22.
Gen. 2. 7.

Aug. in Iohan. Tract.

2 Lawyer.

ment, & shall not be hard: their Case shall bee ill like a Chancery-bill, pittifully complaining, not mercy obtayning, whilst Bribery is raigning.

3 Vsurer. The *Vsurer*: who growes on a Banke; his mind is on his Mine, thats his Roote, & there hee rootes. But

φιλαργυρία παντὸς κακίας ἐστὶν μητρόπολις ὁ τὸν ἀκρατο-

* loue of money. 1. Tim. 6. 10 λις: Philargury is the roote of villany: Couetuousnes, fo ntaine of wickednes. He sels the ayre, takes mony for time, contracts with Satan, giues his soul for surety, when hee puts out his mony, puts his hand to the bill, when he receaues the vse. But the Condition of this Obligacion is such, that if hee doe not *Zacchize* (restore) presently (and heele bee hangd first) he, & his heires shal bee quite extinct.

Luk. 19. 8.

De male quæsitis non gaudet tertius hæres.

Three heires successiuely doe scarce inioy,

Minister. *Ill wealth successiuely without annoy.*

The *Minister*: whose Roote is in the

che Chancel not the Church: Tythes and glebes, commendams and qualifications; are that h e growes vpon: *Hara domestica*, his owne Stie; not *Ara Dominica*, Gods house: not caring to, 1 *Feed* 2 *feed* 3 *feed*; either by his 1 teaching, 2 liuing, 3 releiuing: but Carking wholly to feed himselfe, shall I say with *Ezechiell* with a Barley-loafe? noe, with the *Panada* of finest Manchet, while the Temple of god remaines vnbuilt. O Prophet couet not profit; tis time, if euer, now to awake least like *Ionas* his Gourde, thy meanes flake, and thy Superintendency another take. Ionah 4. 7.

Epicure, de grege porcus. That is a louer of pleasure more than of God therefore pleasure, not god is his root, he grows in the Celler vnder the tap, or else in some corner in a wantons lap: either carousing the three *Outs*; 1 wit out of the pate, 2 drinke out of the pot, 3 coyne out of the purse: or hazarding all at the three Inns, 1 ciuilitie in Bedlam, chastitie in a Bawdy- 4 Epicure. (φιλήδονος, μᾶλλον ἢ φιλόθεος)

dy-house, 3 reuenues in the compter. Are not most of our *Despots* turnd *Tospots*? musicke for the eare: beautie for the eie: Pomanders for the nose: Banquets for the tooth: healths for the throte: (noe health for the body) Hell for the Soul. But

Oh bone Iesu, fons indificiens,
Tu humana corda reficiens;
Ad te curro te solum sitiens,
Tu mihi domine solus sufficiens:
Oh sweete sauiour thou art our stay
When these mundane props shall vanish away,
Thou art that Roote that shall neuer decay.

2 Nourishment.

As *Christ* is the fundament; so he giues aliment, iuyce, and nutriment, moysture and nourishment to the Bush, his Church. *Radix est os et stomachus arboris*; the roote is the mouth and stomacke of the tree: mouth to feed it, stomach to nourish it: giues sustentation, which breedes vegetation, and fructification; nor would it haue verdure, or greenish tinct-

tincture, without this sappie moysture; but would bee leaueles, liueles, & fruitles. Euen so *Christus est os et stomachus fidelis*; Christ is the mouth and stomach of his Church; mouth for instruction, stomach for refection: *manna* of the soul to feed mans soul: bread of life to breed mans life, sowen in heauen; reapt in earth; in'd by *Mary*; thresht by the Pharisies; ground on the crosse, betweene two stones, beetweene two theeues; baked in the Sepulcher; distributed, in the Sacrament, where god doth impart to euery faithful branch its part: *Sumit vnus sumunt mille, quantum isti tantum ille*: whoeuer feedes on this refection, eates and drinkes his owne saluation. my flesh is meat, my blood is drink; flesh and blood, meate and drink; meate indeed, drinke indeed: therefore as the Hart thirsteth for the riuers of water; so doth my hart thirst for this heauenly moysture. 1 Cor. 11. Psa.

Cuius guttulis abluuntur animæ
Cuius riuulis dispelluntur maculæ
Quem qui effugiunt moriũtur vini

Quem

Quem qui sequuntur viuunt morituri:

2 Bodie. Rom. 12. Eph. 4. 4. The Bush hath a bole, trunke, or body; so hath the Church: we are many members, yet but one body glued, and serued, and cemented together; with the morter of Vnitie plaster of Amitie, asphaltum of Vnanimitie; where the King is the head, Councell the eies, Iudges the eares, Lawes the teeth, Pastours the toung, good Housekeepers the stomache, Husbandmen the feet, Souldiors the hands; the Pope was the haire, the haire of the head aboue the crowne; till *Harry* the eight did shaue him downe. *God grant his trentals still to bee excrements.*

1 Cor. 12. We are all baptized into one body. Why doth then the Guelph & Gibbelin, why doth the red and whitrose faction, or Papist, Hugonet, or Precisian, harrow and til the soyl of dissention? *Vnum corpus, vnus animus*; one Bole, one Soul: but of this succinctly, cause by others sufficiently.

1 Cor. 10 7 3 Barke. The Bush hath a Barke, so the Church

Church.

The Bark to the Bush is a beauty or ornament: 2 a couer or tegument: A good conuersation is such to the christian: this doth *Corpus tegere, Cor protegere*; deck the soul, protect the body & moues god to respect both. A faire Rinde argues a good mind; good Conuersation a signe of sanctification; as virtuous manners are precious treasures, commodious to vs and also to others, to vs *ad iustificandum* though not effectiuely: so we are iustified by Christ, not apprehensiuely, so wee are iustified by faith yet declaratiuely by iust and holy virtuous workes. So our Sauiour of himselfe, *the workes that I haue don beare witnesse what I am*: to others *ad edificandum* that others seeing our workes on earth, may glorifie our father which is in heuen. *Vimur exemplis*, man is led by practice, more than instruction, like pliable wax for any impression. But if you bee either *male agentes* doing wickedly, or *nihil agentes* lying idly, or *aliud agentes* vnbe-

Seneca Epist. lib. 1 Epist. 1.

beseemingly, your Couer is gone, your honour's none, you are barkles Bushes, naked Forresters. Moreouer the Bush hath not onely a barke without, but also a little Filme within: so haue gods Darlings, as faire outward parts, so good inward hearts, corpotall vrbanity, and cordiall sinceritie, as knowing that, *Sermo interpres cordis apud virum, cor interpres sermonis apud Deum*; men iudge of our harts by the outward countenance, but god of our works by the inward conscience: therefore as they hang out a bush, so they haue also Wine, lodginge for Christ as well as a signe.

Philo-Iud.

As pargetted walles, so garnished chambers, & furnished closets, swept & washt, rubd and pared from dust, cobwebs, filth and rubbish; *ab offensis lenioribus* smaler offences, and *suauioribus* sweeter concupiscences, & *grauioribus* grosser vices: know you not that you are temples of the Holy Ghost? but the holy-ghost will not dwell in those temples, where Enuy

stands at the doore, Wrath leanes in the porch, drunkennes lyes on the floore, Gluttony sits at the table, Lechery keepes the bed, & Pride lookes out at the window.

Let vs now with *Zaccheo* get vp to the branches, that we may eie & espie our beloued Iesus. The bush hath aboundance of twigges, redundance of sprigges, sprouts, & shuts, boughes, and armes: so hath our slender tender Church: whereof some are temporall, some spirituall: the issue of the wombe, the issue of the word: nor without the former can wee haue the later: for no *filij sæculi*, no *filij cæli*, no generation, no regeneration: barrennesse was a curse among the Iewes, wee thinke it a crosse among vs Gentiles. Children are the first, the best blessing. Thus could *Iuno* preach to *Æolus*.

4 Branches.

Sunt mihi bis septem prestanti corpore nimphæ:
Quarum, quæ forma pulcherrima, Deiopeian
Connubio iungam stabili, propriamque

amque dicabo.

(Æole) qua faciet pulchra te prole beatum.

Twice seauen beautious nimphes I haue in store,

Whereof the faireſt I will giue to thee:

In ſtable wedlock which ſhall bleſſe thee more

With children, than great Ioue hath bleſſed mee,

Pſa. 128. And thus ſhall the man be bleſſed that feareth the Lord. *His wife ſhall-bee like a fruitfull vine by the houſe ſides: his children like Olive branches round about his table: vt Angeli in circuitu throni dei*, like a garland of angels round about gods throne: *vt ſtellæ in circuitu Poli Arctici*, as a garland of ſtars round about the North-Pole. *Alcibiades* asked *Socrates* how hee could indure the chiding of his wife; *Socrates* ask'd *Alcibiades* how hee could indure the cackling of his hens, ſayes the one *pariunt pullos* my hens hatch me chickens; but the other *parit filios*, my wife beares

Pſal.

me

me children. Happy he that hath his quiuer full of them, he ſhall not be aſhamed to ſpeake with his enemie in the gate: they preſerue our *Species*, and after a ſort make vs immortall, by deriuing life from the roote to the branches, from the Father to the Son, from the Sonne to the ſonnes ſonne in *longinquum*, as *Dauid* ſpeakes for many generations. But becauſe many of theſe are not milde but wild, not fertile but ſtertile, not ſtreight, but crooked branches, ſome like *Cain* butchering their brothers, ſome like *Nero*, murthering their mothers, ſome like *Ammon* defiling their ſiſters, and others like *Ham*, reuiling their Fathers, let vs caſt our eyes *a ventre ad verbum*, from the iſſue of the wombe to the iſſue of the word. As many as are begotten by the word of God, are branches of the buſh, members of the Church of God. God husbandeth, the Sacrament watereth, the Spirit refreſheth, repentance moyſteneth, the miniſter planteth, the word ſeedeth, and feedeth, Pſal.

and breedeth, then the Branch ſpringeth.

Ioh.15 3 5.

O powerfull Sperm able to make *Felix* quake, the iaylor ſhake, of ſtony harts to rayſe vp children to *Abrahã*, & metamorphize the moſt obdurate: Lyons into lambs, beares into kids, the couetous, as mercifull as *Iob*, and liberall as *Zache*: the timerous, as bold as *Laurence*, and couragious as the Martyrs: the luxurious, as chaſt as *Ioſeph*, and continent as *Iudeth*, the blood-thirſty as tender-hearted as *Zippora*, and deteſting blood as *Iacob*: finally, the vicious as penitent as *Peter*, and louing Chriſt as *Mary*: *modo pateant aures, & ſitiant ſapientiam pectus*: Theſe are the branches of the true vine, (*Ioh.* 15.) King *Abibeiba* had his pallace in a tree: I am ſure *Iehoua* dwells in theſe Branches: for though the world be his conſiſtory, and the Scripture his dying room, yet is euer the ſoule of the righteous his Bedde-chamber. Wee are his houſe.

Lanſt. lib. 3. inſt. 26.
Pet Mart. Dec. lib. 3.

Heb. 3. 6.
Pſal. 132.

Where

Where he sets his rest,
And builds his nest,
And thinkes it best, to tarry;
If we to sinne
Our soule within
Doe not begin to marry.

But why doe I throstle so long in these branches? I must leaue them and come to the leaues. The Bush hath them, the Church doth not want them. The leaues are part of that blessing which God doth impart, to such as are best, to such as are blest: He shall bee like a Iuniper, a Bush, a Palme, a Date, a tree, Date-tree, Palme-tree, planted by the water side: (his regeneration) which shall bring forth fruite in due season (his sanctification) whose leaues shall not fall (his continuation) he begins well, goes on well, ends well, so all is well, *Quid per folium nisi fidem & amorem?* What other are these, not falling leaues, not falsing leaues, not fayling leaues, not fainting leaues, but faith and loue? Faith and loue are the loucly leaues of this liuely

Leaues.

Psal. 1.

Trem. in Psal. 1.

Fayth.

Bush. Faith in the great little Diocesse of the soule (though loue be the Chancelour, memory the Registser, conscience the Paritour, prayse the Choristour) is the Arch-bishop, Metropolitan, superintendent of all other graces. *Fides est prima quæ subingat animam deo.* Faith is that which (being first, or best) tyes the soule first, and fast, to the first, and last, *Alpha*, and *Omega*, the *Vne* and *Trine*, *Trine* and *Vne* blessed God. Loue is the kernell in the Nut, the pearle in the Oyster, Dyamond in the ring, luster of the Sunne, chast *Diana* among her maydes: humility is her hand-mayde, charity her kitchin-mayde, chastity her chamber-mayde, and gracious sobrictie a mayd of honour. Oh you vestall nymphes; let not hautinesse wooe you, nor couetousnesse winne you, nor concupiscence wed you, nor surfetting beuomit you: Be wise virgins that your lampe may be loue, and oyle faith. If you haue faith, you cannot want loue, for one of these leaues buds from the other,

Aug.

loue

loue from faith, righteousnesse from holinesse. Faith is fire; fire is operatiue: where there is fire, there will be heat, the greater fire, the greater heat, the lesser fire, the lesser heat: no fire, no heat, no heat, no fire: *Fides debet pingueſcere operibus*: Our fayth must worke by loue: if wee haue no loue, our fire is extinct, our candle out. Let it neuer bee sayd of vs (as one sometime of the Monkes of his time that their fasts were fat, and ptayers leane) our faith hot, our loue cold. Oh shame that the child of heauen should resemble hell: Hell hath fire, (*Qui non credent, ſentient*) but that fire hath no light. *Luther.* Gal 5.6. *Ientilet.*

I doubt wee haue too many such fire-brands of hell, that haue a flashing fire of faith in their toung, but the fire of their faith, makes not their loue boyle, their light doth not shine out before men, leaueleſſe trees, empty clouds, waterleſſe wells (like the sumptuous Sumpter-mules of that vaine-glorious Cardinall) seeming without wondrous rich, but nothing Mat. 5.16.

within saue old shooes and bootes, stones and rubbish. Gods child is Gods Priest, therefore must beare on his breast not onely *Vrim* (Science) but *Thummim* too (conscience), cursed be those that like *Adonibezecke* want these thumbs: and in his skirts, not onely Bells (a sounding profession) but Pomegranates too (a sound deuotion) faith must haue a nature, as well as a name, otherwise it is *fides nuda, fides nulla*, a bare faith, a no faith, and wants leaues to couer it nakednesse. Once more! these leaues are physicall of condition: greene of complexion.

Physicall. Ezech. 47. 12,13. Reu. 2. 22.

Phisical leaues: the leaues shal be for medcine: the leaues shall bee for the healing of nations: Faith, and loue the leaues of our Bush, heale, and helpe, cure, and recouer the *Vertigo* of drunkennesse, hecticke of lasciuiousnes, lethergie of idlenesse, wolfe of vsury, consumption of enuy, quotidian of blasphemie, with other the like spirituall diseases. Doe but plucke these leaues with the hand of deuotion,

mixe

mixe them with the Syrrup of diſcretion, bruiſe them in the morter of a good conſcience, and boyle them on the fire of true repentance, apply them to thy ſoule both ful and faſting, morning, noone, and euening, and thou ſhalt ſee a miracle; a dead man reſtored to life. Greene leaues: her leaues ſhall be green both ſummer and winter (*i.e.*) in the tempe of proſperitie, and tempeſt of aduerſitie: alwayes greene, the leaues ſhall not wither, the froſt ſhall not nip them, nor the ayre blaſt them, nor the wind ſcatter them: Faith and loue on the altar of the heart, are like fire on the altar, not to goe out, or depart like the ſtone in *Plinie*, which being once made hot, could neuer be cold.

Greene. Ier.17.8. Pſal.1.5.

Ioh.5.24.

I confeſſe indeed, they may ſometime bee ſeene in the Orient in their full heat, & feruor, ſomtime in the occident in the declining of their luſter, but men, Angels, diuells, can neuer extinguiſh them: for hee that beleeueth is paſſed already from death to life: and he that loueth, neuer faileth,

1.Cor.13.8

or falleth from God, but is so hotte, much water cannot quench it, *Nec immergent nubes*, neither can the cloudes drowne it. The Cardinall otherwise: that a man may make shipwracke both of faith and loue, but I haue neither faith to beleeue him, nor loue to like him, nor enuy him his red hat with this label, this bable: for whom God loueth, hee euer loueth; neither can any one snatch them out of the hand of Christ.

Cant.8.7.

Bel. de iust. lib.3.14.

He that is elect, and whose faith worketh by loue, either neuer falleth, or if he fall, is raysed and reuued before this life be ended.

Aug. de Cor & Gra.c.8.

If your leaues be true, they can neuer wither, if wither away, they were neuer true: then let your faith, and loue haue a continuall spring, that you may bud now, and flourish alwayes: bee not Gods prentises a while, and the diuels iourney-men after, God will scorne the blew bottome, if Satan sup the creame. Forget not *Ephesus*, remember you forsake

sake not your first faith, first loue: hold on, hold out, *Vsque ad extremum vitæ terminum*, to the December of your dayes, till your spirits ascend to heauen, to him that gaue them, your bodies descend to the earth whereof he made them, your carkasses transcend on foure mens shoulders to *Golgotha* the place of dead-mens skulls.

Thus, and this for the Root, Body, Barke, Branch, and leaues: while I shake the fruites, prepare the basket of attention to gather them; the mouth of meditation to chew them: and the stomacke of obedience to digest them. The myrtle is a little bush, but it hath many berries: *Pausanius* makes it an Embleme of one of the graces. The Church is this myrtle, fruitfull, and fertile, and like *Theophrastus* his tree, euery child of God is fructiferous: he is that true tree of life which bare twelue manner of fruits, and yeelds her fruite euery moneth: These twelue fruites are twelue good workes, sixe for the body,

Fruites.

In Elide.

Reu. 22. 2.

dy, and fixe for the ſoule: you may wedde them together in that olde diſtich.

Viſito, pото, cibo, recolige, veſtio, condo.

Inſtrue, caſtiga, remitte, ſolare, fer, ora.

1. *Viſito.* To viſite the ſicke, is a wholeſome fruite, *Religio munda non mundi*: it is pure religion and vndefiled to viſite the fatherleſſe and widdowes in their affliction. Bee not ſlow to viſite the ſicke, for this ſhall make thee beloued. Chriſt takes this office as done to himſelfe, *When I was ſicke, and in priſon, ye viſited me*: therefore let euery one viſit: The King his Subiects, the realme is ſicke, almoſt ſicke to death: from the ſhoulders to the ſole, many infirmities.

Iam. 1. vlt.

Eccl. 7. 35.

Mat. 25.

1. The ſhoulders (the Nobles) in many places are ſicke of phlegmons, and tumours: either attending in Court (but what ſayes the Prouerbe? *Exeat Aula qui vult eſſe pius*) or ruffling in citty, while their Emiſſaries (*Baylines*) are rifling the Countrey:

viſi-

visiting not the whole, the sicke, but the sicke the whole to make them sicke.

There was once but one racke, and that in the Towre for Traytors, circumcelions, and malefactors: now wee haue in euery hamlet too many for honest Tenants, husbandmen, and farmers: enhaunsing their *fines finem facere*, to vndoe them, improouing their rents, to rent their estates, and impouerish them, or inclosing their Commons, that their *Oues & Boues, & catera peccora campi*, cannot peepe out of doores for feare of a trespasse, so hedging God out, and fencing the diuell in (here a bush, and there a thiefe) that God might iustly send some hunting *Nimrod* to trample downe their quicksets. The feet (the Commonaltie) are sore pained with botches, and vlcers, as Informers that eate vp Gods people, as if they were bread: Forestallers, that scarce suffer Gods people to haue any bread, vnlesse they will buy it at their price, or can doe as the diuell coun-

counceld Christ, turne stones into bread: Scriueners that hale men to the Counter with parchment halters: Brokers that deale with old garments as the most with voyd offices. Who will giue most? without a pawne, a man shall sooner borrow their conscience, then their money: Breakers that gallop they care not in whose debt, then play at most in hiddles till they trot out on the backe of a protection, or skip vp into the saddle of a reference: while the poore of the land are bridled, and sadled, and ridden, and spurred, expecting the supreame power to visit them.

2 The Iudge his Circuit: Iustice (like that traueller twixt Iericho and Ierusalem) is falne amongst theeues. Couetousnesse that old theefe hath put out her eyes, mercenary Lawyers haue deflowred her, Bribery hath cut out her tong, countenance in Court hath deaft her, Partialitie hath robd her of her sword, willfull conniuence hath broken her ballance, and a swarme of perfidious bayliues

are

are ready to cut her throat: helpe ſage Senators, and viſit this deſolate widow, doe right, be expedite while you haue light: be not *Iudices, quaſi ius dicentes*, nor *legis-latores quaſi legis latrones*, but doers, rather then ſpeakers, treaders, rather then pleaders of the law. Pſal. 82. 3.

Why ſhould great theeues hang vp little ones? or *Saul* ſpare *Agag* for pretexts? or *Vliſſes* ſwarue from *Telemachus* in the furrow? take heed, perhaps ſome ſeuere *Cambyſes* ſhall make cuſhions of your skinnes for your ſucceſſors: Let not poore ſupplyants both pay, and pray, and ſtay, and in the end goe empty away. Euery vniuſt Demurr anagramatized is murder.

The Bp. his Dioceſſe: the plague of Egypt is light amongſt vs; and many, too many are ſicke of the ſcab. Religion though not deceaſed is ſore diſeaſed, while truth keepes her chamber with a ſcratched face. 3

Atheiſts would ſtifle her: while walking *Nebuchadnezzar*-like vpon the

the turrets of nature, and battlements of reaſon, they breath forth blaſphemie againſt God, and infamy againſt man: is not this great *Babel*, which I
Dan.4.27. haue built? Is not that which wee doe, done by natures power? haue not we wit? haue not we will? haue not wee reaſon? haue not we skill? thinking to be good, when indeede they are ill: diſarming themſelues while they make fleſh their arme, reiecting, neglecting the power of God: but when his name is mentioned Adder-like, they clap one eare to the ground, while with their tayle they ſtop the other: wolfe-like they barke againſt the reſplendent moone: Owle-like they fly the light at noon: Aſſe-like they bray againſt the thunder, and Viper-like gnaw out the bowels of their mother, ſaying with the
Pſal.14.1. foole there is no God: yet ſcience in the moſt, conſcience in the reſt, notions in the ſoule, motions of the heauens, ptoclaime to his face that his toung is a lyer.

Papiſts would ſmoother her: loading

ding the Church with such a multitude of traditions, that groaning vnder the burthen, shee is falne into sweat.

Pope *Zachary* excommunicated one *Virgill* a Bishop for confessing the Antipodes: and Popery would exterminate our Virgin truth for suppressing their ceremonies (the want whereof is the best company: *ceremonia a carẽdo*) O Lord send this curst cow but short hornes, else truth had need to looke to her essence, for shee will bee in danger to loose her existence. If Father *Sweet* be her Physitian, he will teach her speake Spanish, while the purchase of Christ shall bee fed with a halfe Sacrament, a wafer-cake, and now and then, a draught of the whores holy-water-bottle: Transubstantiation of the bread, iustification by workes, inuocation of Saints, adoration of Images, peregrinations to *Loretto*, Tridentall decrees, Remish glosses, Romish asses, knauish Seminaries, and a myriad of other their Babylonish opi-

opinions.

Seperatists would strangle her, whilst with the sheeres of shameleſſe dissention, they so cut and diuide the coat of Christ Iesus, that *Gath* and *Askalon* may iustly laugh at vs; wandring as much on the right hand, as Antichrists disciples on the left: for whereas they would ouerpresse vs with too many, these will not admit vs any ceremonies, but like the naked Adamites would haue a bare Church without the apparrell of all order.

Alphonsus the tenth of Spayne, sayd blasphemously, *Si in principio mundi ipse deo adfuisset, multa melius, ordinatiusque condenda fuisse*, that if God in the beginning had chosen him for a Councellour, many things should haue been ordered better, and with lesse confusion; and if these men had as much power in their hands, as slander in their tongues, and faction in their breasts, many things in our Church gouernment should bee otherwise then they are, for, *Quod volumus sanctum est*, is as truely conceited

Lipsig.

ceited by them, as it was by the Donatists: Bishops? Downe with them, down with them euen to the ground, best let euery priuate minister bee a superintendent: the surplice as the whores smocke torne in pieces: the ring put in the beares snout: and for the cap, what should they doe with any, but a cap of maintenance: stinted prayers (saith one of them) are stinking prayers: and God (saith an other) is like a man that loues pottage well, but as man may bee glutted with one broath often vsed, so will God with one prayer often said: yet these are the men, that make the silly Plebeians beleeue they know more (like *Martian* and *Montanus*) then euer Christ or his Apostles; when like the *Lesbian* Masons, they rather frame the square of the Scriptures to their braine-sicke positions, then bow their positions to the not-erring Scriptures. Therefore it is no wonder, if in stead of the trees daun-cing, the dogges fall a barking, while such vnskilfull *Neanths*, handle *Or-*

Pow. Brow.

pheus his harpe. Helpe ſoueraigne iudge. Bp. viſite theſe diſtreſſed, oppreſſed maydens, charity, iuſtice, truth, elſe God will viſite for theſe things. But who am I that *Phormio*-like I ſhould preſume to read any lectures of Chiualry to *Hannibal*.

Let each man viſit his neighbour, brother, ſiſter, friend, eniny, in ſicknes, and in priſon, in diſtreſſe and miſery: The day-ſtarre from on high hath viſited vs, and wee muſt viſite one another: not as *Henry* the fifth did his father to ſnatch away his crowne, nor as many amongſt vs to catch at the ſicke mans crownes (preferring one Teſtament of a rich man, before both the Teſtaments of God) but as the virgin (bleſſed for euer) did viſit her cozen *Elizabeth*, ſhe carryed Chriſt in her wombe, wee muſt carry Chriſt, as in our hearts, ſo in our tongues to miniſter (as what worldly thing ſoeuer is wanting) ſo ſome words of comfort to diſeaſed Patients, that their hearts like *Iohn Baptiſt* may leape and ſpring within them.

them. *Tis pure religion vndefilde,*
To visit Gods distressed child.

To quench the thirsty is a moyst fruite: the thirsty ground cries for water, the thirsty stomacke cals for moysture: God giues the one, giue we the other. Tis the Apostles mandat, if thy enemy thirst giue him drinke (how much more thy friend?) he that requires it will one day requite it: thus sayth the Lord, he that giues not a gallon, but a cruse; not a pottle, but a pot, not a but, but a cup, but a sup, not of Nectar, but of water, be it cold water, to a Prophet in the name of a Prophet, *Non perdet mercedem*, shall not loose his reward. But least I loose my selfe in this buttery, or teach you to wring at a wrong spigget, learn in briefe whose thirst to quench. Who is drier then the drunkard? Tis the tap-house catch; Drinke will make a man drunke, and drunke will make a man dry: *Quo plus sunt pota, plus sitiuntur aqua*, the more drinke they haue, the more drinke they craue: though with

Poto. 2. Psal.

Rom. 12. 21

Maximine they drinke an Amphora a day (almoſt ſixe gallons) yet by no meanes they will leaue their reckning pot, but euer they cry one tooth is dry. Shall we quench this thirſt? No, vnleſſe we will quench it in them, as the Indians did in the Spaniards: they with boyling gold (eate gold Chriſtian) ſcalding broth were too coole for theſe hot throats.

Iul. capit. Herod.

Oliu. de Noort. Benz. lib. 1. cap. 23.

Be as inexorable to them, as *Abraham* was to *Dives*, and wet not the tippe of thy finger to coole their tong, much leſſe to augment or prouoke their thirſt, leaſt of all to make thy ſelfe merry. Woe vnto him that giues his neighbour drinke, that puts his bottle vnto him, and makes him drunk, he may drinke too, but ſhamefull ſpewing ſhall bee on his glory: But broach thy beere to ſuch as indigence inforceth to aske. *Da potum ouibus*, water theſe ſheepe, bee it at the well-head, and at the bleating of ſuch cattle let the rock of your heart guſh out ſtreames of pitty.

Luk. 16. 25. 1. 2. 3.

Abbacu. 2. 15, 16.

Gen. 29 7.

Let

Let not your fosset once be dry
To such as want compells to cry.

To feede the hungry is a full fruit, and full of this fruit must bee euery branch. If thy enemy hunger, feede him: shut not thy hand from thy poore brother: but make a diuident of thy goods with *Zache*, an vnguent of thy oyle with *Mary*, a banquet of thy bread with *Abigail*. Cast thy bread on the face of the waters, to those whose face is wet with teares, moyst with waters. The Hebrew is *Lachem*, which is all sort of fruite as well as bread: were it bread alone, then bread is *Panis* and *Panis* is *Pan*, and *Pan* is all, meat, and drinke, and welcome withall, else it is as good not to giue at all. The Scripture doth giue certaine cautions to direct our giuing. *Est modus in dando, quid, cui, quomodo, quando.* What must we giue? that which is ours; honour the Lord with thy owne substance, and feede not the poore at anothers dore? for why shouldest thou be free on an others trencher. The diuell would

3. *Cibo.*

Rom. 12. 20
Deut 11. 17
Luk. 19. 8.
Ioh. 12. 3.
1. Sam 25. 18.
Eccl. 11. 1.

Way.

Quid.

Pro. 3. 9.

giue all the world to our Sauior, (a liberall almes but out of Gods Exchequour) and *Alexander* the sixt America to Spaine, (a bountious Larges, but of the Indians freehold) and many a gentleman keepes a good house, when worse then a Iew hee crucifies his tenants: for feeding at his wicket some poore that hunger, other poore are inforced to furnish his dresser: say (gentle prouerbe) whether this bee not to rob *Peter* to pay *Paul*.

in.domin. 1493.

Why must wee giue? good reason: for as 1. God commands it, loue the stranger: the poore are strangers, vsed strangely, but then beloued, when releeued: and 2. Christ demands it, *Date Eleemosynam*: he that giues you all requires your Almes: and 3. the spirit commends it: the poore to be fed, relieued, and eased, is an holy sacrifice wherewith God is pleased: so 4. this the means to make you rich, the RR. say, tith and be rich, God sayth, giue, and be rich; a speciall argument, for shew mee that man that would not be rich, *Et eris mihi*

Cur.

Leu. 19. 34.

Luk. 11. 41.

Phil. 4. 17.

mag-

magnus Apollo, hath not the noyse of earthly profit drowned the voyce of the heauenly Prophet? each man almost imitates *Ahab*, lyes on his bed, turnes away his head, and will eate no bread. 1 Kin. 21. 4.

Neither can sleepie Morpheus *close his eyes,*
Least Naboth *fall, that hee, or his may rise.*

Yee Vineyard-mongers, come, and behold the ladder, *Iacobs* ladder, heauenly stayres, stayres to heauen, charity! now in time, get vp and climbe if you would bee wealthy: for he that giues to the poore, shall neuer be poore, hee that giues to the poore shall haue greater store, like that cruse of Oyle shall be more and more. *Date & dabitur, & caput coronabitur*, giue a crosse, get a crowne, a purse here, a kingdome after, *Qui miseretur, proximo fœneratur domino:* if you pitty the indigent, you lend to the omnipotent, and he becomes, as the poores surety, so your paymaster: *Non ad triplas, imo ad cẽtuplas vsures.* Pro. 19. 17.

Cui.

S.W.R.

To whom must wee giue? feede not the Spaniel, I meane the fawning Sycophant, that (as one told Queene *Eliz.*) will neuer cease begging, while any continues giuing: nor the grayhound, the ryotous Prodigall, who will be so much the duller, by how much the fuller: nor the maistiue, the gullet-theefe, who at the end of the tearm will be ready to recatechise thy purse for an other booty: nor the Curre, the bawling slanderer, the hooke for him is the fittest morsell: nor any other of the Diuells whelps, that are sick of that *Canina appetentia*, the greedy worme, Epicure, gluttons, belly-gods, whose onely study is to reade *Apicius* his lectures of the art of Munchery: no, no, giue not the childrens bread to these dogges: but when thou makest a feast, let the poore be thy guest: yet not Popish pouerty that is willfull iniquity: nor diuelish pouerty growing from the diuells bones, & books, dice, and cards, wine, and women, and such like husbandry: but inuite

Luk. 14. 13.

to

to thy table such as are Gods poore, whom the hand of the Lord hath brought to necessity, onely must these bee the obiect of our almes, while godly discretion is steward of our kitchin. *Tribue illis diuitias tuas non qui phasidem auem, sed siliginis panem comedunt, qui famem expellant non qui luxuriam augeant,*

How must we giue? let the Apostle direct. *The Lord loueth a cheerfull giuer,* (*viz.*,) a giuer with a cheerfull eye, no supercilious lowerer: 2. a cheerefull tongue, no sesquipedalious brawler: 3. a cheerefull hand, no obnoxious retarder: to this end the oyle of our charity must bee compounded rightly. Shall I play the Druggist? God commanded *Moses* to put into the holy oyle certaine spices: our almes must admit of the like mixture. Myrrhe, a precious liquor, that distills from the tree without cutting or incision: so must charity from vs without constraint or compulsion. Gods Almoner must not bee drawne like a Bare to the stake,

4. *Quomodo.* 2. Cor. 9. 7.

Exod. 30. 23, 24.

ſtake, a free-will offering, (be it but of ſome offall) is very pleaſing. 2. Cinamon: which is hot in the mouth and ſtomacke too, ſo muſt we neyther be ſtone-cold with *Nabal*, nor luke-warme with *Laodicea*, but boiling hotte with *Iohn Baptiſt* of *Conſtantinople*, whoſe dayly practiſe was to feede, and releeue the poore himſelfe. 3. *Caſſia*, as ſweete as the other, but a low ſhrub: the true *Emblеme* of humility: giue therefore, but not vaine-glorioufly. Let not one
Mat. 6. 3. hand know what the other hand doth doe: and giue not to men, to be ſeene of men, to be prayſed of men, for why ſhouldeſt thou trumpet out thine owne fame: if thou loue oſtentation, God will vſe deteſtation, and thy ſoule finde deſolation. 4. *Callamus*: an odoriferous powder, but of a fragill reede: weake man, ſilly man, ſinfull man, no way meritorious. Then giue vpon earth, but think not thereby to purchaſe heauen, for when you haue giuen, when you haue done all that you haue, all that you can,

you

you cannot but confesse you are vnprofitable seruants. Therefore Saint *Bernard, Periculosa domus eorum qui meritis suis sperant:* dangerous is their house that thinke to merit saluation by keeping of house, dangerous because ruinous. But least I seeme tedious, let vs consider the time. *Bcr. in Psal. qui habitat Ser. 1.*

When must we giue? *To day if you will heare his voyce, harden not your hearts,* haue not hard hearts, be not hard-hearted. While you are aliue, see you relieue and looke that you giue while you liue, while wee haue time let vs doe good vnto all. Our Sauiours action, must be our imitation, I must worke the workes of him that sent me while it is called to day, for the night commeth (death commeth) when no man can worke. The posthume-workes of many (making legacies of their wealth when they cannot keep it, and feeding the poore with a mould-meat at their doore) though it may profit the liuing, yet cannot helpe the dead; then benefite thy friend before thine end, and carry not *Quando.* Psal. 5. Gal. 6. Ioh. 9. 4. Eccl. 14. 13

not the candle, behind thy backe.

With what, and why, whom, how, and when,
Learne you to feede the ſonnes of men.

4. Recolligo. To harbour the ſtranger, is a *Lot*-like-fruite: two, or three Angels may beare him witneſſe. All Sodome beſide could not ſhew ſuch an Apple, no not before it was watred with brimſtone, much leſſe ſince beeing *mare amarum & mare mortuum*, a bitter ſea, a dead ſea, neyther giuing harbour to a bird, nor houſe-roome to a fiſh, nor welcome to any thing elſe that hath life: inhoſpitable churle, no ſuch churle *Iob*; the ſtranger did not lodge in the ſtreetes, but I opened my doore to the traueller: an open heart hath an open doore, and an open mouth too, to language foorth a courteous inuitation, as come in thou bleſſed of the Lord, why ſtandeſt thou without. The fruite of this fruit is ſweet, and odoriferous, for hereby as 1. man is eaſed: what better eaſe to a deuious traueller, then a boun-

Ioſeph. deb. Iud. l. 5. c. 5. Corn. Tacitus, hiſt. li. 5. Strab. li. 16. Plin. l. 5. c. 16.

Iob 31. 32.

Gen. 24. 33.

bountious hoſt, or a knight hoſpitalar? Thus was the Thiſbite, eaſed by the Shunamite; ſo God, 2. is pleaſed: he that ſheets a bed for the members, layes a pillow for the head, and he that lodgeth a Chriſtian, entertaineth Chriſt: thus Chriſt. He that receiueth you (ſo pleaſing is hoſpitality that) he receiueth an Angell? yea me. *Diſcite Chriſtiani, non indiſcrete exhibere hoſpitia, ne forte cui domum clauſeritis, ipſe ſit Chriſtus:* open the doore oh man with diſcretion, leaſt thou exclude Chriſt, while thou excludeſt a Chriſtian. 3. Wealth increaſed. There is that ſcattereth, and more increaſeth: ſee the Sareptans barrell, the more is taken out, the more is put in. Poore *Baucis* inricht for harbouring *Iupiter*: *Delos* made firme land for entertaining *Latona*: and *Obed-Edome* bleſſed for his gueſt the arke: *Societate hoſpitis beneſit hoſpiti*, as *Ioſephs* preſence proſpered *Potiphars* ſubſtance: and hee that receiueth a Prophet in the name of a Prophet, ſhall be rewarded with profit:

2. Kin. 4. 10

Heb. 13. 2. *Aug. contra 5. hereſes.*

Pro. 11. 24. 1 Kin. 17. 14

2 Sam. 6. 11

Gen. 39. 3.

4. Hea-

4. Heauen possessed: when I was a stranger, you receiued mee: what follo wes? therefore come you blessed of my Father, inherite the kingdome prepared for you. Saint *Augustine* saith as much of *Lot*, *Temporale euasit incendium, æternum consequutus est præmium:* the Angels were welcome to his house, therefore (beside temporall fauour) was hee welcome to Gods house. But how are our Hospitalar knights chased from Rhodes? exil.d their aboades by that *Ottoman* horse? The diuell that great Turke hath so lockt vp the gates of gracious Hospitality, that *Mahometan*-like wee preferre dogges before men: and *Cambaian*-like haue hospitalls for hawkes, when the feete of Christ must lodge in a barne, perhaps not so warme: if our face be toward Ierusalem, wee may trauell through Samaria, and no man inuite vs, nor shall we drinke at *Iacobs* well, vnlesse some woman, some weaker vessell of the poorer ranke, (for they that worst may must carry the can-

Mat. 25.

Cont. 5. hær

Munster. cos. lib. 4. Pisner. re. camb.

candle, and they that haue moſt, will giue leaſt) doe happe to giue it vs: though *Peter* bids vs bee harberous one to another without grudging. 1 Pet. 4. 8.

Porter ſet open euery gate,
That Chriſt may enter in thereat.

5. *Veſtio.*

To cloath the naked, is a warme fruite. Begin at the beginning; it grew in Paradiſe: in the third of *Gen.* God had his wardrope, whence *Adam* and *Eue* bare *Adam* and *Eue*, had all their accoutrement, skinnes of beaſts, (for their figge-leaues were not worth a figge) to couer their nakedneſſe. Gen. 3. 21.

And as he our Progenitors, ſo we our naked neighbours. Tis the precept of Chriſt, he that hath two coats, let him giue vnto him that hath none, giue him one. The Communion of Saints, fruit of our faith, part of our Creede. The practiſe of *Iob*, if I haue ſeene any periſh for want of clothing, or any poore without couering, if his loynes haue not bleſſed me, and if he were not warnd with the fleece of my ſheepe, then let mine arme fall from Iob 31. 19, 20. 22.

my

my ſhoulder-blade. *Sic vos non vobis vellera fertis oues*, *Iob's* ſheepe cloathed him, and he cloathed Gods ſheepe.

But now are our Cloathiers like our incloſers all for themſelues, alwayes contending who ſhall bee fineſt, I ſay not in a woollen liuery (vnleſſe ſome *Iaſon* array them in a golden fleece) but in the Argonaut-ſtuffe of *D'dutramer* brauery. I haue read of a Rabbin that aduiſeth husbands to cloath themſelues beneath their ability, their children according to their ability, and their wiues aboue their ability: this laſt is good Doctrine much in requeſt (for ſomewhere the wiues backe pincheth the husbands belly) but we take not his counſell in that which is firſt, in that which is beſt for euery mushroome (that is ingendered *ex putredine*, and crept but the laſt day out of the dunghill) will imitate *Caligula* in his change of ſuites, neuer wearing one twice.

A new faſhioned blocke, a Virginian

nian locke, an Indian eare, a Spaniſh beard, a ſhort waſt (that no Body now is a right Gallant) ruffe vpon ruffe, ſet vpon ſet, lace vpon lace, till the apparrell it ſelfe be alſo apparreld: *Potcadillio's* little ſinnes are layd aſide, and every man almoſt turned Ruffin (ſpecially if M^rs. Yellow be an hyred Laundreſſe) while *Dauids* meſſengers, and our Saviours members, haue not a jag, haue not a rag, nor an Harrington in a bagge to hide their poſteriors. *Tabitha Cumi*, oh for ſome *Dorcas* to condemne theſe *Ammons*, and with the contrary vertue to ſhame theſe ſhauers.

Loue-lock taught the Virginians by the Diuell.

Ear hanged full of pearles.

Such garments as you haue in ſtore
Make gard-ments for the naked poore.

To bury the dead is a liuing fruit, a fruite which the liuing muſt giue to the dead: when I am dead bury me. If Bull's fleſh lye aboue ground and putrifie, it will ingender Bees, if Horſſleſh, Hornets, if Manſſleſh, Serpents: if ſo, neceſſity bids bury it, leaſt Serpents ſting vs, and wee

6 Condo.

1 Kin. 13. 31

Lemnius.

haue no Brazen Serpent to cure vs, if no, yet piety bids bury it, know you not that your bodies are members of Christ? 'Twas piety in *Ioseph* to bury the head, no lesse in vs to interre the members: Custome bids bury it. Though the old Græcians burned their dead corps (as the Romans had their vrne for their dust adust) some *Scythians* hanged them vpon Trees: The *Berbiece* in tombed them in their bellies: the *Bactrians* cast them to their dogges: *Alexander* the sixt baked his Cardinalls: *Diogenes* wished to bee devoured of Fishes: and dissolute *Mecanas* cared for no Funerall, carelessely singing,

Herod. l. 3. porchacci funer. Anti. Elian. var. hist. Solinus.

Serres.

Non tumulum curo.

No graue for me when death cuts off mine age,
The bird being flowne what matter for the cage?

Yet haue the Hebrews vsed to put earth in earth, that *Cumulus cineris* might bee *tumulus corporis*, a heape of mould, a heape of mould, As *Abraham* in *Machpelah*, *Iosuah* in

Gen. 25. 9. Ios. 24. 30.

in *Temnathsera*, skuls in *Golgotha*, and strangers in *Aceldama*: sayth *Iehu* of *Iesabel*, a wicked King of a Queene more wicked, visite yonder cursed woman and bury her; cursed, yet buried. And what is the practise of the God-spels professors, our stately Sepulchers with mournefull Elegies may bee vocall Expositors: Spice to imbalme it, sheete to enwrap it, Beere to support it, porters to beare it, mourners to condole it, Bels to bewaile it, tombe to ingraue it, till the second appearing of Christ shall reuiue it. Therefore Saint *Paul* cals the place of buriall *Seminatio* in an assured hope of the resuscitation: The Greekes *Cameterion*, in a presuasiue confidence of a ioyfull resurrection, & the *Germans* Gods-akre, as if it were hallowed for Gods habitation: though *Iulian* scoffe it as a campe of cottages. Indeede I confesse that pompous exequies profit but little deceased Carkasses, *Nec magis ad defunctum pertinent hominem, quam secunda ad editum infan-*

Mat. 27. 33
Mat. 27. 7

2 Kin. 9. 34

κοιμητήριον
A sleeping place.

Sen. ep. 92.

tem. They ſee not our teares, heare not our cries, take no notice of our colours, whether they be blacke as in *Europe*, or white as in *Aſia*, neither do our Bells skarre away the worms: *Tamen inuenta eſt ſepultura vt viſu corpora, & odore feda amouerentur*: Yet is the graue that which doth ſaue, not them from putrifaction, but vs from infection: So, it profits the living, hurts not the dead, therefore by the living muſt be giving to the dead. Nor haue we any that oppoſe this order but (that wandring Planet that will keepe no order, and therefore deſerues to be deprived of his orders) that curious, furious, injurious innovatorer, that being ſicke of Stoiciſme will not ſhed a teare, ſicke of Schiſme wil not read a prayer, nor meete the Corpes, nor bring it into the Church, nor ſay ought at the Graue, but like a Dogge or an Aſſe tumble the defunct into a ſqualled Ditch, as if it were *Decorum* to bury the dead *Sepultura aſinorum*, or as the *Nabathaans* did their Kings in

M. Sandys.

Sen. de remed. fort.

a Dunghill? *Martin* dye, and I will be thy Poet:

Passenger, stay, read, heere lyeth.
A Comet blazing with a glow-worme zeale,
Pull'd downe from Heauen, with the Dragons tayle:
Who when aliue did search with nimble feete
The stews of Amsterdam, *now in a sheete,*
Doth naked penance: gentle friends forbeare
To wet his Tombe with any humid teare,
Nor Funerall rite vnto his Carkasse giue,
That gaue no Funerall rite whilst he did liue:
But let him haue when vitall breath doth passe.
The buriall of (Iehoiakim) *an Asse.*

Am. Marc.

Thus for the body, shall we feede the soule? our Bush is not barren of Spirituall fruite: *Cadit asinae et est qui sublenet; perit anima, non est qui recogitet*: If a Beast but fall, we striue to

Iere. 22. 19

helpe it, when the ſoule is hungry, who would not feede it?

7 Inſtrue. To inſtruct the ignorant is a witty Fruite, the taſte of which Fruit muſt ſharpen our wit, elſe our beſt plea will be *ignoramus*: *Alexanders* image will not ſhine bright, vnleſſe *Phydias* oyle it, nor the ſoule (Gods image) vnderſtand aright except ſome ſpiritual pædagogue inſtruct it. Can the knife cut without the whetſtone? The great *Mogor* tooke 30. children, kept them ſecretly, guarded them cloſely, nurſed them ſilently, intending to ſerue what god they would ſerue: but neither could they euer ſpeake any word, neither would he euer ſerue any god.

Relat. reg. mogor. Ioh. or.

Auth. grat. exem.

Mich. Dray Bar. war. cant. 4.

* *Thus great wits forged into curious tooles*
Proue great wits oft to be the greateſt fooles.

Surely nature is an Owle, & were her neſt at *Athens*, had need of ſpectacles. We cannot come to Chriſt if the Father drawe vs not, nor do any

any thing of our ſelues, if Chriſt helpe vs not: *Famina monetam non moneta faminam*, the woman found the ſilver, not the ſiluer the woman: But as the Beare's Whelpe, is faſhioned by licking: So is our ſoule new formed by ſchooling. Therefore a Word of the Maiſter, Scholler, School, Leſſon: 1. Let the Mr. be judicious, and able to teach: Solinus.

How can he write that's deſtitute of inke?
Or ſpeake a right that nothing right doth thinke?

Si Sacerdos eſt ſciat legem Domini, ſi ignoret legem Domini ipſe ſe arguit non eſſe Sacerdotem Domini: Art thou a Teacher in *Iſrael*, and knoweſt not theſe things? He that would haue a Teacher to bee a Knower, would not haue a Tutor to bee an Vnvnderſtander, leaſt the Blind, leading the Blind both be ditch'd. *Pregnities precedit lactationem*, the mother muſt conceiue before ſhe ſuckle, and they that will teach muſt bee, *Doctorum Diſcipuli*, before they be *Imperito-* Hier. ſuper Agg. cap. 2. Iohn 3. 10.

Hier. ad Demetri.

Greg. in Eze. hom. 1

Imperitorum Magistri, for how should he teach the Accidens, that hath not learned the *A B C*? 2. Industrious, and willing to practise, as *lampas* a Torch to lighten others: so *carbo* also a Coale to burne to himselfe, least while the lippes relate knowledge, the hands bewray ignorance, no doubt but action is a feeling instruction.

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subiecta fidelibus.
A word in th'eare is suddenly forgot,
When th'obiect of the eye evadeth not.

For this cause would *Augustus* haue the Senators Children present in Court.

Therefore thou that teachest others see thou teach thy selfe, and cast not this *item* away, least after all thy teaching thy selfe be a Cast-away: why shouldst thou bee like a Bell summoning others to the service of God, and doing thy selfe no seruice

to

to God? or like that *Bestia Pharmacopole* that *Iulian* twitted *Austin* with; a Beast pretended of great vertue ouer night, that ere morning was come, had deuoured herselfe: great bruite, small fruite. But Christ taught as much by worke, as by word: and example speakes after the Sermon is ended, euen after the grace of our Lord Iesus Christ. Let the Scholler be first, credulous to beleeu: selfe-conceite may as well play the Trewant as go to Schoole, hee that distrusts the Doctrine, shall want grace to proceede Doctor. *Israell beleeued the Lord, and* Moses: *and the Disciples heard, and beleeued the Messias:* All thy hearing will do thee no good without beleeuing: a man may heare, and read, yet be a *non proficient* with-out a Creed, for can any one profit by that hee will not credit? Therefore let both people, and puple leaue vs, if they will not beleeue vs: for why should our Oratory aggravate their misery in that day when the word which they haue heard

Scholler.

Exod. 14.

heard (but not beleeued) ſhall iudge them? Yet we are no Rabbins, they are peremptory, and thinke to be beleeued though they ſay (as one ſayd) that the right hand is the left; or do as *Hillel* did, that one day taught his ſcholler, *Aleph*, *Beth*, *Gimel*, and the next day, *Gimel*, *Beth*, *Aleph*: nor are we Ieſuites to binde our audience to a blind obedience: me thinkes, this implicite faith, is explicite folly, onely we ſay with Saint *Bernard*. *Propoſitorum mandata non eſſe a ſubditis iudicanda, vbi nihil iubere deprehenduntur diuinis contrarium inſtitutis, &c.* beleeue vs, onely ſo farre as Scripture doth ſecond vs, no further.

Sal. Iarch. in Deut. c. 17. o. 12.

Salm. trac. de Sab.

Ignat. Lyolæ epiſt. de obedient. ad Frat. in Luſitan.

Bern. Ep 7.

2. Ingenious to conceiue, *Quid abſurdius quã ſurdo canere?* 'tis labor in vain to ſchool the deafe, & as vain labor to teach the dolt. A foolelike *Nabal*, hath a heart ſike *Nabal*, a head like *Nabal*, a heart like a ſtone, a head like a ſtone: the ſtone is not ſenſible, nor he intelligible. Like the foole *Amphiſtides* that knew not whether his father or mother brought him forth: or that ſimple

Suidas l.

Perera.

ſimple Turke that could ſay no more for his Religion then this, *Mahomet* was a Moore, my Father was a Moore, and I am a Moore: ſo that we may ſay of him (as *Ariſtippus* of one like him) when he comes vnto vs, or ſits before vs, καθίζεται λίθος ἐπὶ λίθῳ. one ſtone ſits vpon another. apud Laer. lib. 2.

Therfore pray vnto him who muſt bore thine eare, that hee will alſo bore thine heart, be an *Auguſtine* in this, *Da mihi domine id quod iubes, tunc iube Domine quicquid voles.* Lord make mee conceiue what thou commandeſt, then Lord command me to doe what thou pleaſeſt. Studious to thriue: *Non progrediens, regrediens*: hee goes backward, that goes not forward. The Souldier in the campe muſt not alwayes reſt, there is a time when he muſt be trayned: *Iſaac* muſt not alwayes hang on the breaſt: there is a time when hee muſt be weaned. So the child of God (be hee but a petty) muſt ſtriue to thriue, that he may take out. It was *Peters* iniunction, (and if hee be *Peter*, Aug. Sol. 1. 3.

ter, build vpon this) as new borne babes desire the sincere milke of the word that you may grow thereby. If thou want growth, thou hast no truth: for *quomodo proficis, si tibi iam sufficis?* he hath nothing learnd, that thinks him so learnd, he hath nothing to learne. The Crocodile is growing as long as breathing, bee thou learning as long as liuing.

1 Pet. 2. 2.

Ber. de confid. lib. 2.

Plin. nat. hist. l. 8. c. 25

So Bookish was *Socrates*, that the Eeue of his death he would be taught musicke, because as hee loued learning, and therefore liued learning, so he would dye learning: *vita schola.* This life is a Seminary, this world a phrontistery, vniuerse an vniuersitie: into which we are admitted (being in the womb matriculated) like Gymnosophists naked: naked as of outward habiliments, (and so worse then a beast, not hauing so much as *sitis, & fames, & frigora poscunt*) of so inward ornaments herein as bad as a beast, our sole eye, the eye of our soule being put out by ignorance, a worse disease then poxe or pestilence.

Schoole.

lence. But saith *David, Come hither, and I will teach thee the feare of the Lord*: This world is a field whereon we must now, if euer, sow: this life a schoole wherein wee must now, if euer, know; *nunc eruditio, posthac repetitio*, therefore let vs conne our booke here, for *statutum est*, I assure you wee must repeate our weekes-worke hereafter. Psal.

Mat. 13.

Quod sibi quisque serit presentis tempore vitæ,
Hoc sibi messis erit cum dicitur, ite venite.
That which is plowed, and sowed by all, and some,
Shall be the crop when it is sayd, goe come.

But we must goe and come from the schoole to the lesson. Lesse then one we cannot haue, and we need no more, if we learne this one ✝: Christ-crosse, God be my speed, and well we shall speed if scripture be lecture. *Consiliorum gubernaculum lex diuina*: holy writ, must be the *Adelantado* of holy Church. Lesson. Cyprian.

Else

Elſe the *Armado* of all our Coũſels is likely to haue a ſeelie hauen, *Scilla's* hauẽ: you erre ſaith Chriſt, not knowing the Scripture: ignorance of Scripture is the mother of error: but *verbum Dominicum mare pacificum* heauenly Sayes are placable ſeas: oh Lord be my Pilot, and I feare no wracke: *Dei doctrina viri medicina*, the ſpeeches of God are the leſſons of men, *anima pharmaca*, the medicines of men: then ſpeake Lord, for thy ſeruant heareth, thy ſcholler learneth. Secular learning may bee an afternoones leſſon, *in arundine ſteriti ſalet vua pendere*. A grape may hang on a fruitleſſe twigge, and truth (in truth) is truth in *Menander*, as well as in *Paul*: But firſt of all, (ſaith the Son of God) ſeeke the kingdome of God: the kingdome of God is the word of God: a ſauing leſſon, a Leſſon which will make vs wiſe to ſaluation. Fathers, Philoſophers, Poets, Orators, may like the *Alipta* amend our complexions; but *mors in olla, mors in olla*, death in the pot, death in the pot, if

Cryſ in ep. ad Col. c. 3. v. 16.

Aug de bap cont. Dona. l. 6. c. 1.

Eze-

Ezechiels ſalt doe not ſeaſon their broth, or *Moſes* his wood reliſh the marah of gentle learning. *Hierome* by an Angell was buffeted ſore, for ſtudying too much in heathen lore: but *Iohn* by an Angell was forced to eate the book which he brought him to be his meat.

To correct the delinquent is a γλυκύπικρον, *a bitter-ſweet*: 1. Bitter in eating, for *moleſtus eſt medicus furenti phrenetico, pater & moleſtus indiſciplinato filio, ille ligando, iſte cadendo*: the Chirurgion bindes, and the patient is teaſty, the father corrects, and the ſon is angry: and who but ſelfe-flaſhing Papiſts (that thinke the blood of calfes equiualent to the blood of Chriſt) is in loue with laſhing? Verily natures conſtitution cannot away with correction: are wee not all averſe to reproofe? it is a choak-peare, *Monitores acerbi*, they that tell vs of our faults are bitter to vs, *Monitoribus aſperi*, we that are faulty are no better to them, *Gradere, fuge in terram Iuda*, and open no more thy mouth

Caſtiga. 8.

Aug. ad Bonif. de correct. Donat.

Iuuenal.

Amos 7. 12.

mouth in *Bethel*. *Bethel* muſt onely eate *placentia*, *Bethel* muſt onely bee fed with pleaſings: but *placentia fallentia*, pleaſings are leaſings, as *placentia* are cakes, and cakes [illegible], ſuch ſpiced meate is nought for the ſoules ſtomacke. They that in a cup of gold drinke the poyſon of flattery, ſhall quaffe the gall of bitterneſſe in the Celler of miſery. But albeit reproofe be bitter in taſting, wee haue learned by proofe, 'tis ſweete in digeſting. And *Dulcia non meruit qui non guſtavit amara.*

He meriteth for euer to be ill,
That doth refuſe to taſt a bitter pill.

Patient! a while be patient, and in fine, thou ſhalt finde it is the fineſt Phyſicke. *David* (ſicke of ſinne) was content to take it, willing to taſt it, could well digeſt it: let the Righteous (ſayth he) reprooue me, not the Balmes of *Gilead*, much leſſe the Balmes of the wicked are halfe ſo precious. Therefore let euery one haue his *Doſis*, a word, or a blow, or a word, and a blow. If wording will

ſerue

ſerue, let not ſinners want it, thus the Lord, thou ſhalt in any wiſe rebuke thy neighbour. Tis as great an offence not to reprooue thy brother when he falls into a treſpaſſe, as it is (ſaith *Rabanus*) not to pardon him, when he askes forgiueneſſe. Leu. 19. 18. *Rab. in Mat. 18.*

But to ſacrifice with hony in ſtead of ſalt, and to ſooth, and ſmooth when thou ſhouldeſt bite and ſmite, is *offerre coccum ſed non bis tinctum, non duplicatum*, to offer red, but not ſcarlet, the *Die* of thy words goes not deepe ynough, and if men dye for want of words, thine ſhall bee ſmart ynough. Cry, cry aloud, cry aloud and ſpare, lift vp thy words like a trumpet, &c. But if words will not do, adde blows thereto. *Graniſſimus nodus in ligno, non poteſt expelli niſi graniſſimo oppreſſorio.* An hard knot, requires an hard knocke, a deſperate ſore, a deſperate cure: *Phineas* his zeale, muſt vſe *Phineas* ſpeare, when ſinne is ſhameleſſe and cannot bluſh. But *Fides ſuadenda non imponenda*, and ſaith another, *impetranda, non imperanda*: faith muſt Oriz. in Exod. Eſa. 58. *Ambr.* *Ber. in can. ſerm. 66.*

must be wrought rather by perſuaſiō then by coaction. True! therefore we pronounce, peace, before wee denounce warre: *Tamberlanes* banners, white before red: many beeing like that Indian *Lama*, a ſheepiſh beaſt, that will doe more by intreaty, then by ſtripes twenty: therefore firſt intreate; if that will not ſerue, thou mayeſt profitably beate. Speake to the eare, if the eare be deafe, ſpeake to the purſe, if that auaile not, ſpeake to the body, that the eare may ſay, I am inſtructed, purſe may ſay, I am impouerished, body may ſay, I am afflicted, that eare, and purſe, and body may ſay I am compeld, that the will of the Lord may be fulfilled, that the houſe of the Lord may bee alſo filled. Theſe tart corrections did amend, and reformd the Circumcelians, which when they did ſuffer, they began to conſider, whether they were ſcourged for matters of pietie, or rather corrected for tenents of obſtinacie.

Huld. Sch. midel. c. 44.

Aug. ad Vincent.

The bridle (ſaith *Salomon*) belongs

longs to the horse, a whip to the asse, and a rod for the foole. Correct a wise man with a nod, a foole with a rod, yea with a club. If nodding will not serue, nor breaking serue, it must bee a club, a hatchet, or a halter. Binde him fast that hath a phrensie, pricke him vp that hath a lethargie, least our *Salt-Peter-Rebells*, keepe gunpowder Reuels.

Pro.26.3.

Pro.17.10.

Where Mercury *cannot persuade,*
Let Mars *bee there the Marshall made.*

Suspende verbera, produce vbera: hang vp your rods, hang out your dugges. To comfort the sorrowfull, is a pleasant fruite. The forbidden fruit was a fruit most pleasant, though ignorance forbids me to descry, or describe it. The Cabalists thinke this fruit was grapes, so *Riccius* tells vs. *Moses Barcepha*, not grapes, but wheat, so *Boskier* informs vs.

Solare.9.

Ricc: de Talm. doct. Ara c. eli. l. 5. c. 4.

But *Drusius* is confident, it was a figge; take his word for a payment:

Druſ. de Tetrag. cap. 4. Gen. 3.

Sane ficum fuiſſe illam arborem, cuius fructu illis veſci non licebat, non malum vt vulgus opinatur pia credidit antiquitas. Whatſoeuer it was *Eue* eſteemed it pleaſant to the eye, but this as more Cordiall, is pleaſant to the heart. The ſpirit of God is called a Comforter, *παράκλητος quaſi παρακαλούμενος*,

Ioh. 14. 26.

mooving in all, going through all, therefore he is ſpirituall that miniſters comfort, and ſomewhat a kinne to the Holy Ghoſt.

Powr good Samaritan
Th' Oyle of compaſsion
into my wound:
Mirth eccho's pleaſantly
Where ſorrowes mightily
late did abound.

Aug. in Iob.

Si paupertas angit, ſi luctus maſtificat, ſi dolor cordis inquietat, ſi vlla calamitas conturbat nos, aſſint boni amici, qui non ſolum gaudere cum gaudentibus, ſed etiam flere cum flentibus didicerunt: tunc aſpera leniuntur, aduerſa ſuperantur, & grauia releuantur, &c. When pouerty pincheth me, or ſorrow deiecteth me, or hearts-griefe

griefe afflicteth me, or ought thats ill troubleth me: oh for ſome friende, that ſinging when I am merry, and mourning when I am ſorrie, knowes how to bring ſweetely my pangs to an end. Giue wine to the ſorrowfull, comfort to the mournefull. Comfort my people: comfort *Ieruſalem*: Comfort one another. He that is in miſery hath neede of an Electuary: he that is afflicted, ſhould be pitied: whoſoeuer he be that is in the pit of oppreſſion, let him drinke with thee of the cup of conſolation. Sorrow is dry, and wants a comfortable health. Hath not the Lord comforted vs, that we might be able to comfort others, with the ſame comfort wherewith we are comforted our ſelues?

Pro.13.1. Eſa.40.2. 1.Theſ.4.18 Iob. 6.14

Ier.16.7. 2.Cor.1.3,4

Now comfort is duple, as the obiect is double. *Vnus duo*, one man is two, body and ſoule: there is comfort outward, and comfort inward. For that which is outward turne the leafe, and looke backward: we haue toucht it before, onely a word more. The imbroydred *Lazar* comes to

thy gate, craues thereat not all but some, a pittance or crum, the froth or scum: giue him comfort.

See thy selfe in him, and Christ in thy selfe. Behold I stand at the dore & knocke, Oh send not away thy Christ with a mocke: do thou behold him, and hold it not from him.

Aug. *Christus petit (magna penuria) Christus non accipit (magna iniustitia) vt habeas vnde luxurietur filius, charitate careas vnde egeat Deus.* Christ in the poore man asketh it of thee (great indigence) the poore man for Christs sake gets it not from thee (great negligence) that thou by thy wealth should make thy son a wanton; while Gods Sonne in his members is suffered to want it. But spirituall comfort is the speciall comfort: let not the soule want this Antidote,

2.

Aug. *a quo recessit anima plangis corpus, cur non & animam a qua recessit Deus?* thou mournst for the body when the soule is banished, why not rather for the soule whence God is departed? *Haccine viscera compassionis?* are these the

the bowells of Christian compassion? for the passion of Christ, quench not the smoaking flaxe, breake not the bruised reede, but binde vp the broken heart, preach the Gospell to the poore, that the children that sit in darkenesse may receiue light. Let this, or the like be thy Dialect. Poore soule! though thy sinnes bee many, and therefore thy sorrowes mighty, yet feare not the Lords fury, despaire not of Gods mercy. *Iudas* his desperation was worse then his treason. Thou canst not commit more then God can remit: his mercy transcends his workes, therefore thy works. His promise is indefinite to all. Come vnto me All, Whoores, Theeues, Murderers, Vsurers, Purse-cutters, Persecutors, Sodomites, Gomorrhæans, Idolotars.

Esa.9.2.

Mat.11.

Christ in his life raysed three to life: the Rulers daughter, the Widdowes sonne, and stinking *Lazarus*: one dead an houre, the second a day, the third foure: resembling three sorts of sinners, (all sorts of sinners:)

Luk.8.55. 7.13. Ioh.11.44.

1: in intention. 2. action. 3. dilectation. Therefore thy sinnes are not so deadly, but Christ can restore thee. At what time (what time soeuer) a sinner (what sinner soeuer) repenteth of his wickednes (what wickednesse soeuer) the Lord will forget any more to remember it, (being gracious, and mercifull, *Benignus affectu, misericors effectu*) but will remember for euer to forget it: and comfort ye, comfort ye: Oh how beautifull are the feete of those that bring these glad tydings.

Aug. de ver dom. ser. 44.

Glos. in Ioel. 2.

Esa. 40. 1.

Sound vp the Dulcimer with glee,
That drouping soules may merry be

To pardon the offender, is a mellow fruit, and falls from the tree without plucking. Happy are they that eate it: happier they that beare it. Our blessed Bush is ful of it: *Sciunt perfecti viri iniuriam dissimulare quãdoque obliuisci penitus & donare, et si necesse sit in patientia supportare.*

Remitte 10. Sen. in Pro.

A righteous man can dissemble an iniury: sometimes forgiue, and forget it wholly: and if need be, indure it patiently. There

There be many ſtalkes on which this fruit growes.

1. Gods precept.
2. Chriſts practiſe.
3. Want of merit.
4. Aſſurance of profit.

Muſt, for the King: the King of heauen tells vs we muſt, if euer flouriſh *in anno gloriæ* beare this fruit *in anno gratiæ*: thou ſhalt not reuenge thy ſelfe on the children of thy people, (my people) for vengeance is mine, and I will repay it (who dare preoccupate Gods prerogatiue?) It was once ſaide an eye for an eye, a tooth for a tooth: but *Was* is paſt, and the Canon is inuerted: a checke for a cheeke, a cloake for a ſtroake, a ſuite of apparrell for a ſute or a quarrell, a kiſſe for a ſtabbe, a chalize for a chalenge. Loue your enemies, we loue not aright if we pardon not iniuries: forgiue one another. The mandate of the Almighty implies neceſſity. The ſonnes of *Rechab* would drinke no wine, becauſe their father forbad it; nor we wrath, becauſe our heauenly Father

Leu.19.18. Rom.12.19 Exo.21.24. Mat.5.35. 44 Col.3.13. Ier.35.6.

Father hath interdicted vs.

2 The example of Christ inuites vs to it. *Si sequi nequis præcipientem, sequere tamen antecedentem*: if thou canst not follow him that commands, follow him that obeyes: he was despised, reiected, wounded, bruised, oppressed, afflicted: They spit vpon him, that restored the blinde by his spittle.

Esa. 53. 3. 5. 7.

His front with thornes, they sharply crowne,
Which (though they prickt it) would not frowne.

Psal. 69. 22 Mat. 27. 48 *Pseud. Sib.*

Strip him, whip him, All haile him, nayle him. This gall was his meate, his drinke was vineger.

Εἰς δὲ τὸ βρῶμα χολὴν κεὶς δίψαν ὄξος ἔδωκα,

But course his welcome wee may thinke:
When bread so sowre, so sharpe his drinke.

For all this hee opened not his mouth, I meane against them, but he opened it for them. Father forgiue them, they wot not what is done by them. All his reuenge was a prayer against

againſt vengeance, writing in graſſe, what others in braſſe: wrongs. Are you wronged? Let not that minde be in you which is in Lions and Leopards: but let the ſame mind bee in you which was in Chriſt Ieſus, who being reuiled, did not reuile, being ſmitten, did not reſmite, &c. *Non qui percutit, ſed qui repercutit bellum facit.* Not he that ſends, but hee that accepts the challenge, makes the Duell. Phil. 2. 5.

Gods child is ſenſible of his own blemiſhes. There is that in me which was not in Chriſt Ieſus. *Sinn.* I am conſcious of mine owne infirmities, deformities, I haue wrongd God, I haue wrongd my neighbour. My watch hath not beene well kept, for I haue miſpent my talent of time: my chimney hath not beene well ſwept, for the pot of my charity hath ſeldome boylde: my linnen hath not beene well waſht, for I haue not arayed the naked mendicant: my ſoule hath not beene well ſcowrd, for I haue hated my brother in my heart: 3.

my

my hands haue not beene well purged, for I haue iniured others: and it is *lex talionis*, if others doe so by me, Shall I seeke reuenge if God punish me? no! my wrongs to him haue deserued it. Shall I bee witnesse, Iudge, and hangman in mine owne cause, if another vexe me? No, hee is but Gods hammer, why should I be like a dogge to bite at the stone, and not looke to the thrower? my wrongs to God ot him, to God and him doe merit it.

Grego. mor. 30. *Is patienter tollerat iniuriam, & erubescit peccatis non parcere, qui apud Deum & proximum multa quibus pati necesse est se recolit commisisse*: he cannot choose but take patiently, and forgiue freely (he must needes blush that doth contrary) such offences as are offered him: that doth consider how he hath offended his God aboue him, and his neighbours with him.

4 Our sinnes deserue a *mittimus*, paines without end, are our sinnes stipend, it is Gods mercy that wee were not in the goale long since: but

if

if we will grant a *Demittimus*, and pardon others, God will pronounce a *Remittimus* and forgiue vs. *Demittite, & Demittemini*, it is his owne language; forgiue, and you shall bee forgiuen. If you will forgiue men their trespasses, your heauenly father will forgiue you. Here is gaine, and great gaine indeed: *Quare quis non fratri demittat parum, vt dignetur & dominus demittere totum?* who would not forgiue a penny to be forgiuen a pound? thy brothers sinne to thee is as a penny, thy sinne to God as a pound; his feathers, thy lead, but this milne to smelt it.

Luk 6.36.

Mat 6.14.

Aug. de retitud. Cath. conuersat.

These with others are the stalkes of this fruit: let them make thee, and me forbearing long suffering. Be not *Aristotles* Disciple to thinke it magnanimity to retaliat an injury. Let not *Scylla's* Epitaph be ingrauen on thy graue.

Nemo me inimicus inferenda iniuria superauit.

Here vnderneath this ragged stone,
Doth lye the corps of such an one:

As

As neuer any could outgoe,
In taking vengeance on a foe.

M. Speede. Be not like that wild Irish, who would not haue the right arme of his child put in the font, least being regenerated by water, hee should not be able to execute his rancour: a true kerne, a true Carib: rather imitate that gentle *Cæsar*, that said to *Metellus*, *Nunquam efficies vt iram Cæsaris merearis*, thou shalt neuer cause *Cæsar* to bee angry with thee: rather imitate *Marcus Cato*, who sayd to one that wrongd him, and cryed *peccaui, non memini me percussum*, I doe not remember that I was smitten: rather imitate blessed *Dauid*, who concerning *Shimei* that reuild him, said let him alone, the Lord had bidden him.

In the games of *Olympus* hee wan the prize that gaue the most blowes to his aduersary: but in the lists of Christ Iesus hee gets the prayse that puts vp most wrongs by an enemy. for God is his Agonotheta who will reward his iniury.

Ecce quam bonum,
Et quam iucundum
Est habitare
Fratres in vnum.
Good in it selfe,
Fayre to the eye,
Brethren to dwell
In vnity,

(*i.e*) *Supportare onerosum*, to assist the helpleſſe, hapleſſe, and hopeleſſe, burdned, ouerburdned, with griefe and care cumbred, is a feeling fruit: feele the pulſe of a Chriſtian, his veines, are not vaine, but beare with compaſſion. *Compaſſio, a compatior*, therefore *alter alterius onera portare*, beare you the burdens one of another: and if an other grecue, *diuidatur aqualiter*, say halfe mine. *Offer.* Gal 6.

Altera proſtratum corpus in ponte ita collocat vt altera inſiſtere proſtrato corpori, & tranſire per illam poſſit. Plinius.

Vpon a bridge two goates did meet
So narrow that their Satyre feet,
could not haue roome to tread,
One

One couchd him on his belly flat,
That th'other might (admire therat)
quite ore him be conuayd.

Here you heare of a Goate couchant: *Moſes* tells you of an Aſſe couchant, *Iſachar* couching between two burthens, not onely vndergoing his owne patiently, but bearing the burden of others feelingly. Good reaſon. Wee are members one of another, and muſt therefore yeeld ſubuention one to another.

The outward members did complaine,
That they (forſooth) tooke all the paine,
The idle belly to ſuſtaine
with Dyet:

Quoth one my friends I thinke it beſt,
That neyther hand abone the breſt,
Once mooued be, if we will reſt
in quiet.

This

This ſayd, and done, the body pynd,
Seeing the members ſo vnkind,
As to refuſe to feed and finde
each other,
Learne mortall man by what is ſaid,
Thy loue be not confinde, and ſtayd,
Vnto thy ſelfe, but helpe, and ayde
thy brother.

2 Thou ſtandeſt in as much need of him, as he of thee, and if ſo, 'tis but one good turne for another.

A blind man once did ſue to wed,
A woman that was lame:
Saying their loue was firmely bred,
Where wants were like or ſame.
I cannot ſee, ſhe cannot riſe,
I lend her feet, and ſhe me eyes.

3 But if thou haſt both eyes, and feete, profit, and comfort now, thou knowſt not what weather 'twill be to morrow.

Tu quoque fac timeas, & quæ tibi. læta videntur dum loqueris fieri triſtitia poſſe putes. *Ouid. de pont.*

Therefore, feare while thou ſpeakeſt, leaſt thy ſweet to ſowre be turned.

Saint *Paul* doth counsell it, consider thy selfe (saith hee) least thou also be tempted. Saint *Bernard* doth affirme it, speaking of a brother that fell vnder the burden of some vice. *Ille hodiè, & ego cras*: he to day, and I not vnlikely to fall to morrow.

Ber. de resur. dom. Ser. 2.

When griefe doth seaze anothers heart,
Be thou content to beare a part.

Oratio. 12.

Faithfull *Orison* is a fruit most soueraigne, *Ora pro nobis*, sayes the daughter: *Ora pro vobis*, sayes the mother: Daughter the soule, mother the Church, mother-Church, *Quæ si nil habeat dare, vult tamen orare*, who should she be poore, and had nothing to giue vs, yet is she too pure to cease praying for vs: *absit a me hoc peccatum*, let this sinne (saith *Samuel*) be farre from me: hence the Apostle, pray one for another. When our blessed Sauiour had made his will, and bequeathed his mother to *Iohn*, his kingdome to a theefe, his coat to a souldiour, his body to the crosse, his soule to hell for the redemption

1. Sam. 12. Iam. 5. 16.

of

of mankinde, he prayed *Pater ignosce*, forgiue them father: *Frater dignosce*, learne this brother: *Tu non frater si non orator*, Thou art no brother, If thou pray not for another: for albeit faith saith, not *Our Father*, but *my Father*, as *Thomas* my God, and my Lord, since another mans faith cannot bee the Vicar of my conscience: yet prayer saith not onely, my Father, but our Father (euery man for himselfe, and God for vs all deserues to be cursed and anathematized of all) when you pray, thus say, *Pater noster*. Mat. 6.

When *Dauid* played, the Diuell would not dance, belike he liked not his musicke: *Saul* was well rid of him, better was his roome then his company: when *Moses* prayd, *Israel* conquered the Amalakites, as *Gedeons* broken pitchers (broken hearts) and sounding Trumpets (ecchoing lippes) chased away, and ouercame the Midianites. *Certè magna sunt arma oratio, ipsa bella demicit.* Deuout prayers, are strong speares. Hereby 1. Samuell. Iudges. *Chrys. in Heb. hom. 27.* 1 Samuell.

Gen. 12. 4. the Patriarke preuayled with *Iehouah.*

Obiect. But perhaps you aske what others they are that must be prayed for?

Sol. I answer negatiuely: droppe not a bead, let no prayer bee sayde for such as are dead: they may be in thy Creed (for thou mayest hope well, that they are well) but take heede they come not into thy *Pater noster.*

Dirges, Masses, Tretalls, Requiems, are to begge a pardon when the theefe is hanged, and after the faire, to vnpacke our ware. *Medicus postquam ægrotus obijt nequicquam prodesse potest,* in vaine is the potion after dissolution. If they be in heauen, they need not to vs: if in hell, there is *Chryſ. in Mat. Hom. 75.* χάσμα μέγα, a great gulph twixt vs, and them, our prayer cannot goe ouer for want of a bridge: *Tertium penitus ignoramus, imo nec esse in scripturis sanctis inueniemus.* *Aug. cont. pelag. Hyp. lib. 5.* There is no meane betweene these extreames: Purgatory is but imaginary: a Poeticall Chimæra: a paper prison, like the other Limbos, whereof *Virgil* (I thinke)

thinke) the heathen was one of the first builders: but Lord remember me now thou art in thy kingdome, and say to my Soule, it shall bee with thee in Paradise.

Doe not supplicate, for any Apostate: There is a sinne vnto death (to pray for it is as to pray for the dead) I doe not say you shall pray for it: the Prophet saith, You shall not pray for it, to attempt it, is to tempt God: therefore *Iudas* gaind faire by his pension, when he lost the benefite of each good mans petition: bad husbandry, for halfe a crowne to exchange a crowne, for thirty pence of siluer, many talents of golden treasure: hee may well hang whom no man speaks for, no man prayes for.

2

1 *Ioh.* 5. 16.

Ier. 7. 16.

But (now affirmatiuely) except before excepted, we are commanded all to pray for all. Magistrates: blesse, (blessed God) our gracious King *Iames* by thy grace, &c. that as hee doth raigne by thee, so he may raigne for thee, that hee may raigne, and remaine perpetually with thee: Our

2

1 Tim. 2. 1

1 Tim. 12. 2

1

1

hopefull Prince *Charles*, that no *Hittite* or *Amorite* may sleepe in his bosome, but a true Israelite, that he may bee greater then great *Charlemaigne* on earth, and reside, and abide aboue *Charles-waine* in heauen: The Count of *Reyne* his spouse and progenie, that againe they may raigne of account in *Germany*. And our *Albion*-Senators, oh let them bee neither *trans-nor Cis-Alpine-pensioners*: *& sic de cæteris.*

2 Ephe. 6. 19 Act. 12. 5. Ministers: we pray for you, pray you for vs: *Paul* doth bid it: pray for me: the Church did it, for shee prayed for *Peter*.

But how is the world become a glutton? instead of praying for vs, preying on vs? of 9284 *English* Parishes, 3845 are become impropriations. But *quorsum hæc*? our Belly-god-patrons-latrons haue no eares for vs, nor prayers for vs.

Camb. Brit. edit. vlt.

Wee must all finally pray for all generally, for Iewes and Pagans, Turkes, and Papists, though some Lincolne-shiere ministers say such a peti-

petition implies a contradiction to particular election, that it would pleaſe thee to haue mercy vpon all men: yet in this alſo we beſeech thee to heare vs good Lord.

Indeede ſuch charity is not to bee found in Popery: for when one *Turner* a Martyr did at the ſtake deſire the peoples prayers, *Browne* a Papiſt (oh pittifull Papiſt) ſayd hee would pray no more for him, then he would for a dogge. They haue Bell, Booke and Candle for vs, we a Communion Collect for them, that hauing but one ſhepheard, wee might all be collected into one fold: The Syrophenician prayed for her daughter poſſeſſed with a diuell, and wee for our brother be he neuer ſo euill. Act & Mon

But how can any pray for others, that ſeldome or neuer pray for themſelues.

Oh Lord thou knoweſt I neuer prayed before,
But heare me now, Ile trouble thee no more.

Quoth that sea-faring passenger, when the storme beate with anger, or how for others, and themselues, that are full of vice, and fraught with sinnes? If I regard wickednesse in my heart, the Lord will not heare me, *Silete ne vos hac illi nauigare sentiant.*

Psal. 66.18

Keepe silence ye, least God doe see,
Yon passe this way that sinners be.

Then purge thy heart that God may heare thee, and pray for thy selfe, that others may be prayd for by thee.

But happily it will be sayd, I haue often prayd, yet finde no ayde: I and my brother *periclitamur*, are still in danger. Fooliſh man, though thou be *Popilius*, God is not *Antiochus*: *Popilius* to *Antiochus* being sent on a message, drew a circle about his seat, adiuring him, ere he stird to answer his Embassage: but faith tarryes the Lords leasure, and though the Lord tarry, it waytes his pleasure. *Is qui*

credit

credit non prefestinabit, he that beleeueth maketh not haſt, when as he that beleeueth not maketh haſt, and hee that maketh haſt, maketh waſt: haſt, and waſt, are mother, and daughter, too haſtfull, and waſtfull, was *Chone Hammigal*, a Iewiſh *Rabbi*, who when the weather was droughty, put himſelfe in a Pye made fit for his body, ſaying, Lord of the world, thy childrens eyes are fixt on me, as one whom they thinke familiar with thee, I ſweare by thy name I will not out my Pie till thou grant them raine, here was fleſh in a Pie, but no ſalt, no wit.

Omnia ſal ſapit, inſipidum caput eſt tibi Rabbi,
Adde ſalem vt ſapidum ſit tibi Chone caput.

In fine. *Mutuall prayer procureth grace,*
When briniſh teares bedew the face.

Iam peruenimus vſque ad vmbelicas. Let vs gather the fragments, the banquet is ended, and a rare one it were *Martiall.*

were, were it well dish̃t: howeuer by such as it is, you plainly see our Bush is abounding with excellent fruite. Goe thou and doe likewise: Bring foorth (saith the Baptist) not flowers or flourishes, blossomes or semblances, buds or appearances, but fruits: not the fruite of the world, that's folly, nor the fruite of the flesh, that is frailty, nor the fruit of the eyes, that is fancy, but meete fruites, meete for contrition of heart, reformation of life, sanctification of Soule.

Euen such as are vicious, are very fructiferous, producing, and bearing, as greene fruits of imperfectnesse: so red fruits of blood-thirstines, yellow fruit of gall and bitternesse, flame-collourd fruit of drunkennesse, earth-colourd fruit of couetousnes, pale-colord fruit of lasciuiousnes: whose root is concupiscence, Bole consent, branches, bad desires, buds, lewd words, flowers, vile actions, fruits, naughty customes; which the diuell doth plant, suggestion doth water, continuance increase, necessity ripen, iudgment

ment gather, and hell burne. Oh let not the children of this world, the brats of night, be wiser and fruitfuller then the children of light. Let euery one labour to bee like our Bush, whose fruit is good, good and much.

Be not an Oliue bush (when the goates doe licke it fruitfulnesse, doth leaue it) when others prayse thee, let them not pride thee: bee not a vine bush, (the more boughes, the fewer grapes) but if thou receiue more blessings from God, looke thou returne more fruit to God. Be not a Clouebush, (so hot by nature, and greedy of water, that it robbes it neighbours plants of moysture) if thou hast much be thankfull for it, if little, be content with it, and see thou doe not couet an other mans profit. Why shouldest thou be like that Greene-land fowle (called an *Allen*) that (being of greater power) beats the lesser birds till they vomit vp their prey for him to deuoure, then dismissing them with few feathers on their backes) lesse meate in their bellies. I feare we haue

in

in *England* too much of this fo[illegible]
but be not thou ſo ſoule.

In a word: if euer thy branches begin to wither, vſe *Ariſtotles* receipt to make them proſper: (*viz.*) Cut the roote, put a ſtone in the cut, that the pure ayre may goe in, and groſſe humour flow out. Cutte the root, namely thy heart by repentance, and true compunction: put in a ſtone, the remembrance of thy graue-ſtone, death, and diſſolution: that the groſſe humour, thy ſinnes by confeſſion may leaue thee, and the ayre of Gods Spirit, by deuotion fulfill thee, thus ſhall much and good fruit grow on thee; which gracious bleſſing that it may happen vnto thee, I powre foorth my prayers continually to the Almighty. To whom be prayer now, and prayſe for euer.

FINIS.